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Exposé statistique du Tunkin, &c. i. e. A Statistical Account of Tonquin, Cochinchina, Cambodia, Tsiampa, Laos, and Lac-tho. By M. M——n; composed from the Report of M. de la Bissachere, Missionary in Tonquin. 2 vols. 8vo. pp. 520. Dulau. London. 1811.

AMID the contradictory opinions which still divide the republic of letters, on the subject of Hindoo civilization, it is no small satisfaction to obtain a statistical report of one of the most populous and interesting countries in the neighbourhood of the great peninsula. The present work, if it does not profess to settle with philosophic precision, the particular stage in the progress in society, at which the nations whom it describes have arrived, supplies in abundance the *data* which are requisite to the decision, and affords ample materials for exercising the discriminating powers of future inquirers. The author, we understand, is a man of eminence both in the political and the literary world; and M. de la Bissachere, from whose report the work is chiefly composed, was not a transitory traveller, but a resident for the space of eighteen years in the empire of Tonquin; and he is probably the only person at present in Europe who has been an inhabitant of that empire. In the course of his long peregrination, he not only acquired the language of the country, but was enabled to view society in all its aspects. Admitted, by his profession, into the intimate confidence of his Christian brethren, whose numbers in Tonquin are not inconsiderable, he became connected with many eminent officers of state, and bore at

one time a mandarin's commission. The Tonquinese government was pleased on different occasions, to direct that the attendance on his person should be performed by their subjects; and he had the honour of being admitted, more than once, to the presence of the reigning sovereign. When to this ample source of materials are added, as we understand from the preface, the literary contributions of various other residents in Tonquin, we might be justified in presuming that these volumes are rich in new and curious information; a presumption which the perusal of them fully confirms, while it makes us regret that the work exhibits some deficiency of arrangement, and that longer time was not bestowed in the preparation of it, so that it should come before the public a correct and matured composition.

Tonquin appears to have been originally peopled from China, by southward emigrations from the adjoining provinces of that empire. For many ages, its inhabitants seem to have been composed of tribes of wandering barbarians, such as still exist in the mountainous provinces of Tsiampa and Laos; and even after the consolidation of the fertile regions of Tonquin and Cochin-China under a regular government, their sovereigns acknowledged for many ages a subjection to the emperor of China. Their distance, however, from the centre of that empire, the natural strength of their frontiers, and the rapid augmentation of their power from increase of population, encouraged them to make persevering efforts to throw off the yoke, and assert a complete exemption from foreign control. Hence a long series of sanguinary contests, and repeated alternations of success and failure, which have long been productive of a rooted national antipathy to the Chinese, but which accomplished only in a later age the establishment of Tonquinese independence. During the latter part of the last century, after the Chinese power became less formidable, the horrors of civil war succeeded those of foreign hostility, and in 1774 a contest broke out which continued during twenty-eight years. Three brothers of a family in Cochin-China, called Tay-son, contrived to usurp the sovereignty, to put to death the nearest heirs to the crown, and to oblige their young relation, the present emperor, to seek his safety in flight. After various unsuccessful endeavours to recover his authority, this prince was at last enabled to contract (in 1788), a treaty of alliance with France; which, though not productive of assistance from a tottering court, procured him the co-operation of individuals of that country. Aided by these, and by the returning loyalty of his subjects, he succeeded, after many sanguinary combats, in uniting all the provinces of the empire under his command in 1802. He was then of the age of forty-five, and had given proofs in his adversity of the most distinguished virtues; a character

which, it is greatly to be regretted, has undergone considerable deterioration since he has attained the undisturbed possession of power. Instead of the exercise of that humanity and generosity which the Tonquinese were led to expect from his conduct, during the long struggle for the recovery of his hereditary claims, they are oppressed with enormous taxes for the maintenance of a great army; and their veneration for the person of their sovereign is impaired by his attachment to pleasure, his infidelity in matters of religion, and his vindictive treatment of his former opponents.

The first volume of the work before us is divided into two parts; the one giving a description of the physical properties of the country, and the other delineating its political condition and national character. In the former of these, after having pointed out a variety of errors into which Europeans have fallen by mistaking Asiatic names, the author enters at some length into a geographical account of the Tonquinese dominions, from which we have extracted the subsequent particulars:

Situation and Climate.—The points of contact between the kingdom of Tonquin and the territory of China are generally deserts, the water in which is unwholesome, and the boundary-lines have, in consequence, not been accurately defined. Between Tonquin and that part of China which is called the province of Canton, runs a chain of impassable mountains, with only one open space, in which a great wall has been constructed; one of the gates of which is guarded on the Chinese, and the other on the Tonquinese side. The sovereign of Tonquin has lately assumed the title of Emperor, and has united under his sway the countries of Cochin-China, Tsiampa, Cambodia, Laos, and a province to the north of Laos, unknown to Europeans, called Lac-tho. These five divisions are not, however, collectively equal in either population or resources to Tonquin. They are separated from each other by chains of mountains; and the inhabitants of each, while they join in acknowledging the sway of a common sovereign, continue to preserve their separate and distinctive character. Tonquin and the lower part of Cochin China abound with rivers, of which more than fifty have their *embouchures* in the sea. The largest is the river which takes the name of Cambodia from the region whence it flows. After having passed the walls of the capital of Cochin-China, it pours its waters into the ocean, and is navigable for vessels of any depth, fifty miles from its mouth. The coasts of Tonquin, by forming a gulph, render the communication between different parts of the empire easier by water than by land; though the navigation is much impeded by shallows, and the beds of their rivers are deficient in depth. There is not in all Tonquin a harbour or roadstead fit for the reception of men of war: but in Upper Cochin-China, in lat. $16^{\circ} 7' 18''$. is a bay called by the natives Han, and by Europeans Turon, which is one of the finest in the universe. Shipping is there protected from every wind, and may anchor in the greatest numbers: but the government

vessels are, notwithstanding, in general, stationed in a roadstead near the mouth of the Cambodia, which, though inferior to the other, is preferred on account of the facility which it affords for running up the river and resorting to the naval arsenals.

‘ In regard to climate, Tonquin, like other countries in similar latitudes, has been munificently gifted by the hand of nature. A temperate heat produces a steady and gentle fermentation, and enlivens all that is perceptible of animation. The soil is fertile; all the senses afford enjoyment; the air is embalmed by the odour of the plants; the taste is feasted by the excellence of the fruits; while the beauty of the flowers, and the richness of the prospect present an enchanting spectacle. He who has not visited the favoured regions in these latitudes, can have no adequate conception of the extent of delight which our organs of sense are capable of receiving. While, on the one hand, the climate of Tonquin is exempt from severe cold, it is free likewise from the burning heats of Africa; the proximity of the sea, and the prevalence of easterly winds, which blow from the watery element, preserving a sufficient degree of moisture. Of the sensitive properties of the air of Tonquin, circumstances are related which must appear odd and even incredible to an European. If, in carrying a dead body past a betel-nut garden, the coffin is not hermetically sealed, the effluvia has, it is said, the effect of vitiating the fruit, and, after some time, of destroying the trees. Certain it is that the influence of exhalations, noxious as they are in all countries, appears to be baneful in a particular degree in this, the inhabitants being under the necessity of sharpening their instruments of iron and steel almost every time that they are used. The month of February may be said to represent spring in this country; summer lasts during seven months, from the beginning of March to the end of September; October and November constitute the autumn; while December and January form the season of winter, if, in this climate, winter can be said to exist. The rains, though less strictly periodical in Tonquin than in other tropical regions, are in general violent from April to August, and their occurrence at this season moderates greatly the power of a vertical sun. The months of March, April, and May, are the least healthy of the year: but so extensive a territory necessarily furnishes many exceptions to any general rule. The monsoons are less regular than in other parts of Asia, but sufficiently uniform to afford considerable assistance in long voyages. During three quarters of the year a westerly wind rises regularly at midnight, and the fishermen take advantage of it to get out to sea. The tides vary according to the season, the lowest being in May, June, and July, and the highest in November, December, and January; though even those are inferior to the tides in Europe. The *typhoon* in the Tonquin seas is less dreadful than a West India hurricane, inasmuch as it does not envelop resisting bodies in whirlwinds: but it lasts generally for the space of twenty-four hours, and blows from each of the four cardinal points in succession, beginning commonly from the east. The seafaring people run their ships into harbours and roadsteads on its first appearance; while on shore the doors are barracadoed, and the roofs sometimes secured by ropes to prevent their being blown down.

It is generally believed in Tonquin, that the maritime provinces have been gained from the sea, and various circumstances concur to favour that opinion. The number of rivers pouring down soil from the upper grounds must have tended to produce this effect in the course of ages; and in digging for wells, the inhabitants often meet with shells and the vestiges of fish. The soil towards the coast is in general slimy, and favourable for the cultivation of rice; while in the mountains it is often gravelly, but on the whole highly fertile. Some caverns are found in this country, of surprising magnitude; and mines of iron and other metals are in abundance. Mines of the precious metals also might, in all probability, be successfully worked: but the government, afraid of invasion from European avarice, prohibits all attempts of that kind. By a singular departure from the common course, a residence in a hilly part of this empire is in general less healthy than in the plain. This is owing to the bad quality of the water; which is caused, in the opinion of the inhabitants, by the fall of leaves from the trees, but more probably by the taint of copper mines.

The Tonquinese still retain, in their personal appearance, a considerable resemblance to their Chinese progenitors, though in some respects a difference may be remarked; their noses are less flat, and they are addicted to the rude custom of blackening their teeth, and deepening the red of their lips. This operation takes place at the age of sixteen or seventeen, and gives an ungracious and often a harsh cast to their features, though they are delighted to escape at any hazard from the colour of white; which, even in the case of teeth, is obnoxious to their taste. Notwithstanding their disfiguration, beauty may be found among the women, whose eyes are large, black, and expressive. The women of the kingdom of Tonquin are accounted superior in personal attractions to their fellow subjects in Cochin-China; at least if we may draw an inference from the choice of the Mandarins, who give a preference to females from the former quarter. The national antipathy to white operated as a prejudice against the English, who appeared some years ago in Tonquin, and were the fairest Europeans who had hitherto visited the coast. The Tonquinese, without being tall, are well made and healthy; it being a very rare thing to observe among them the existence of any bodily defect, except in the eye-sight. Their skins are soft, their senses of smell and touch are very delicate, and their sight is weak, but their hearing is not remarkable in either way. Their bodily powers are inferior to those of an European, owing evidently to the lightness of their food, and perhaps also to the influence of their climate: which, on strangers at least, has a relaxing and enervating effect. The females are marriageable at the age of twelve and thirteen, and generally become the mothers of numerous families. Every mother, whate-

ver be her station, suckles her own child, and a hired nurse is a character wholly unknown in these regions. Twins at a birth are more common here than in Europe; and, provisions being abundant, a numerous family is accounted no burden.—The diseases in this country are materially different from those of Europe. Pleurisy, gout, and gravel, are rare: but fever, dysentery, and cutaneous complaints, particularly the leprosy, are common. The small-pox also makes dreadful ravages, both inoculation and vaccination being unknown. A singular complaint consists in having the hair and skin of an unvaried white; the lapse of years produces no change in this malady; which, however, is accompanied with no pain, and seems to engender no other disorder.

In regard to the population of the empire of Tonquin, considerable difficulty opposes the formation of any thing like a correct estimate; since the returns which are made, being connected with the imposition of taxes, are often defective, and are moreover considered as secrets of state. The most probable computation is, that the whole population of the empire amounts to about twenty-three millions; of which Tonquin alone contains eighteen, and Cochin-China one million and a half. The countries of Tsiampa and Lac-tho may be supposed to contain each between 6 and 700,000; Cambodia and Laos about a million each. The ratio of increase has, during the present age, been much retarded by the ravages of civil war. Of ten provinces of which Tonquin consists, the most populous by far is that of Xunam, situated in the centre of the country, and forming a vast plain, watered by many rivers, navigable for small craft. Bac-kinh, the capital, contains about 40,000 inhabitants; Han-vints between 15 and 20,000; Tran-hac, from 10 to 15,000; Cau-sang, between 7 and 8000; Vi-hoang, 6000; Hun-nam, 5000. The last two are situated on the great Tonquin river, and Hun-nam was the seat of the Dutch factory. Phu-xuan, the capital of Upper Cochin-China, has at present, in consequence of being the residence of the emperor, a population of from 20 to 30,000. Qui-phu, Sai-gou, and Qui-whou, all in Cochin-China, may be set down as nearly 8000 each. A dreadful famine, which took place twenty years ago, in consequence of a drought, made sad havoc in the population; which otherwise appears to increase very rapidly. Few persons of either sex remain unmarried: a family of children is accounted an honour, and very soon proves to be an advantage, their labour yielding more than they cost; while in China, as it is well known, infants are exposed to perish, it is here common to purchase them; and in many cases in which polygamy exists, the object is not the gratification of voluptuousness, but the multiplication of progeny.

Animals.—It is generally agreed that the country of Laos is the most favourable region to the elephant; that animal being larger, stronger, and more docile here than in any other part of the world. At the age of thirty, when he has attained his full growth, he has been sometimes known of the height of sixteen feet, and of the length of thirteen. His pace is steady, and he never falls; his ordinary walk is equal in swiftness to the trot of a horse: but, on quickening it, he approaches to the rapidity of a horse's gallop; and though he may be outrun for a short distance by a fleet courser, none can keep up with him in a race of length. He marches with ease fifty miles in a day, and may be made to march one hundred. Balls enter his skin without proving fatal to him, unless they strike his forehead between the eyes. In regard to labouring cattle, a preference is given in Tonquin to buffaloes; which, from their superior strength and longer legs, are fitted to labour in marshy ground. They are likewise easily managed, being exempt from the character of ferocity which is attributed to them in their wild state. The Tonquinese horses are small, something like hussar-horses in Europe; and little pains are bestowed on fitting them either for war or for domestic purposes. They are never used for draught, and seldom for riding; the great people preferring to travel in palanquins or on elephants, and the middling ranks being apprehensive of exciting, by the display of property, the cupidity of their rulers. Hogs and poultry abound as in Europe, and goats and wild ducks are in immense quantities.

The elephants, in their native state, are apt to ravage the rice-fields, the fruit-trees, and sugar-canes, so that the inhabitants are obliged to keep watch, and to frighten them off by torches. The tigers are numerous, and of great agility in leaping, but unable to overtake a man in running, if the ground be level. The largest in Tonquin do not exceed 3 feet and a half in height, a size much below that of the royal tiger. Inferior as they are in magnitude, they possess in Tonquin the characteristic audacity and cunning of their species; attacking, wherever they can, the young of the buffaloes, and venturing even into the dwellings of men. The inhabitants hunt the tiger with dogs, pikes, and fire-arms, when they are allowed to carry them: but they seldom attempt this dangerous sport without going forth in considerable numbers. The boar is a frequent and an innoxious inhabitant of the forests: but the wild dogs, larger than those of Europe, and marching in bodies, are very formidable. The mountain rats, likewise large and voracious, devour the product of the earth, and are hunted with arrows by the savages in the north of Cochinchina, who feed on their flesh, and account it delicious. This country is infested also with the reptile tribe, some of which are venomous, and others are not; the largest is a serpent of the thickness of a man's thigh, which, taking its station, (like the *Boa* in India) on the branch of a tree, and falling down on the passing animal, rolls itself around it, compresses it with irresistible force, and, after having broken its bones and extinguished life, proceeds to devour the carcase. Birds abound in the forests of Tonquin, and have often a beautiful plumage. Of birds of prey the largest and most voracious is the vulture, who ventures even to attack a man when he is alone.

Vegetable Productions.—The great article of growth in Tonquin, and that which forms the food of three-fourths of the inhabitants, is rice. It is here of the very best quality, and is computed to return, in good land, forty or fifty times the value of the seed. The soil requires no rest, and yields two crops in a year; one in July and the other in November, the rice being generally four months in the ground. Maize is also cultivated here, and a most convenient plant it is in any country, being highly nutritive, of abundant produce, and fitted to a variety of soils. Of the fruit-trees, the orange is the most distinguished, being better than in Europe, or in any other part of the world. Here are not fewer than twenty different kinds of it, varying in colour, taste, and size; some being as small as walnuts, and others larger than citrons, but all pleasant and wholesome. Almost all the fruits of India are found here. The sugar-cane is common, but in a very imperfect state of culture. The same may be remarked of the coffee-tree, the natives discovering no partiality to the drink which we extract from its fruit. In the province of Xuthan, are two mountains which produce cinnamon trees superior even to those of Ceylon, but the trees of that description in the low country are very defective. Cotton-trees are abundant, and extremely useful for the purpose of clothing; mulberry-trees are also plentiful, and afford excellent foliage for the food of silk-worms. Of odoriferous wood, the most remarkable is a kind of aloe called *calembac*; the smallest particle of which, on being burned, perfumes a whole apartment. It is used in temples and palaces, and is sold for its weight in gold, Cochin-China being the country in which it is considered to be found in the highest perfection. Palm-trees are of great utility, partly for their fruit, partly for the durability of the timber of certain sorts of this tree when placed in the water; and also for the shelter afforded against the sun by their leaves, when manufactured into hats. The fruit of the cocoa-tree is likewise of great service, not only for food, but for the cordage which is manufactured from its fibry covering, and finally for the cups which are made from the nut. The leaves, when at maturity, are ten or twelve feet in length, and serve for parasols against the sun, and in some measure for the purpose of writing-paper. The bamboo tree is very common, and highly useful in Tonquin; its growth is of such rapidity, that it has been known to rise thirty feet in the space of six months. Ploughs, harrows, pick-axes, and all instruments of labour, are made of bamboo and iron; and fishing-implements, the timber-work, and the roofs of houses, are manufactured from this valuable tree.

‘However, as no good is without qualification, this abundance of the gifts of nature in Tonquin is accompanied by circumstances of an opposite character. Many trees have fruit and even leaves of a poisonous nature; which falling into the water in autumn, make it dangerous to drink. This is particularly the effect of the leaves of the iron-wood. Some savages in the forest make use of the juice of noxious plants for the purpose of poisoning their arrows.’

Agriculture and Fisheries.—The Tonquinese government, aware of the vast importance of agriculture, is actuated by the

desire of rendering the occupation honourable and advantageous. The sovereign, like the emperor of China, observes the annual custom of ploughing a field in the presence of an assembled multitude, who deposit on the favoured ground some of the soil of every province in his empire; under the belief that fertility emanates from the labour of the sovereign, and is communicated, by a kind of sympathy, to the kindred element at any distance. Notwithstanding this imperial patronage, agriculture is at a very low ebb among the inhabitants of Tonquin. Their harrows are of wood, of the same shape as in Europe; their ploughs are lighter; they make no use of manure; and they cultivate the soil to very little depth. The management of plants and trees is rather better understood, and considerable knowledge is discovered in recovering the trees from injuries which would otherwise bring them to decay. Taken, however, in a comprehensive view, the productive powers of the rich and extensive territory of Tonquin are as yet very inadequately called forth; and a population, greater by many millions than the present, might be easily supported from its soil. The waters also afford a rich supply of food, and excite the industry of the fishermen on the coast, the rivers, and the inland lakes. In the maritime provinces, it is computed that the number of fishermen is equal to that of husbandmen; and in this respect, as in the management of trees, the Tonquinese are farther advanced than we might imagine from their general rudeness and ignorance. They have marked with attention the changes produced in the situation of fish by the seasons, the weather, the time of the day or night, as well as by local position; and they are indefatigable in turning all this knowledge to account, in their various methods of catching them.

‘Nowhere,’ says the author, ‘is the management of nets and lines better understood. One of the modes of nocturnal fishing, is to frighten the fish by fires carried along the surface of the water, and to attract them into boats by a painted board, sloping downwards, on which they leap in terror and fall into the vessel. Sprats are caught in quantities, by sinking a bed of large and tough tree-leaves, and pulling it up after a multitude of these small fish have settled on it. Or when a fish, which from his size may be called the whale of the Tonquinese seas, has discovered and begun to devour a bank of sprats, the spouting of the water from the sides of his mouth is a signal to the fishermen, that they are in time to make a rich capture from among those whom their voracious pursuer has not yet destroyed. This large animal is not dangerous to fishermen, and is revered by the Tonquinese as a kind of divinity. One of the most singular fish in these seas is a kind of lobster, of a light gray colour, having inside a black liquid, which he throws on the small fish and obscures their sight; after which he finds it easy to push or drag them with

his fins into shallow water, where, in a kind of bed formed by rocks, which admit the sea only at high water, thousands of small fish are often found. The discovery of one of these nets affords a rich prize to the fishermen.—Another of the singularities of Tonquin fishing is found to take place on the muddy levels at the side of the great river, where the soil is too loose to tread with the feet, and too deficient in water to admit the smallest boat. The Tonquinese, placing himself in a low seat fixed to a plank, and crossing one leg under him, uses the other as an oar, plunging it into the mud, and pushing himself forwards with a rapidity which, strange as it may seem, surpasses (in the case of a practised person) the pace of a stout walker on level ground. After having advanced two or three miles, he fixes reeds firmly in the earth, which entangle the fish at low water. This fishery constitutes the sole occupation of the natives of several villages; and each inhabitant has his particular lot of ground, separated from the others by public authority.”

Dextrous, however, as the Tonquinese approve themselves in fishing, they are miserably deficient in seamanship. Although their coast is so extensive, and many hundred thousand of them derive their subsistence from a sea-life, their method of navigation still bespeaks the infancy of the art. In the exercise of rowing, however, they are persevering; and they beguile the tediousness of labour, like the Greeks, with a boat-song, in cadence with the stroke of the oar. Resembling other natives of warm climates, they are excellent swimmers; and they venture out into the open sea for several leagues in a raft, which, when they happen to be driven off, they find little difficulty in regaining. It is said that, some centuries ago, the navigation of this empire, as well as of other eastern regions, was more extensive than it is at present, but gradually decreased after the establishment of Europeans in the East, and their indiscriminate capture of all Asiatic vessels. Even in its best days, however, it must have been extremely imperfect, the Cochin-Chinese being incapable of taking a degree of latitude, unacquainted with the use of the compass, and afraid of going out of sight of land.

Arts, Manufactures, and Trade.—In regard to progress in the arts, the Tonquinese are still less advanced than several of their Asiatic neighbours. They are ignorant of the method of applying the elements to purposes which appear the most simple to Europeans, being unapprized of the effects of windmills, ovens, fire-engines, &c. They are not, however, unsuccessful in imitations, and they work to good purpose on a model. Their tools are extremely deficient; and those among our readers, who are aware how greatly the progress of society is quickened by the division of labour, will consider it as an additional proof of the backwardness of the Tonquinese, that every thing connected with the food and maintenance of a family is done at home, to the

exclusion even of baking as a separate profession. To make sails they have recourse to tree-leaves ; which, though extremely different from leaves in our northern latitudes, are yet altogether unfit to resist tempestuous weather. Paper is made of the bark of trees ; and instead of pens, they use pencils of the finest hair. Fire-arms they import from Europe, the smelting and manufacture of metals being in a very imperfect state among them.

“In building, they think it necessary to mix molasses with their lime ; in tanning, they are equally inexpert : but it happens singularly enough that they have little to do in that way, the skins of animals being generally boiled and eaten with the carcase. The labours in which they are most successful are carpenter’s work on the part of the men, and the manufacture of cotton-cloth by the women. Spinning machines, indeed, are wholly unknown ; and a spindle with a single roller is their only instrument for making the thread. The slowness of the operation does not, however, prevent excellence of quality in the manufactured article, and some sorts of cotton in Tonquin are accounted superior in fineness and in beauty to silk. Yet, with all this attention to quality in the cloth, they are wholly ignorant of the art of printing it. Their silks, also, are noted for beauty and durability : but they are all smooth, and contain no flowers of a different colour from that of the stuff. They are strangers to the use of stockings ; and the manufacture of linen, of sail cloth, of clocks and watches, and the use of soap, are all unknown to them. The progress of manufacture is greatly checked by the tyrannical interference of government, who are accustomed to put good workmen in requisition on very inadequate wages. Whatever has been said of the progress of the arts must be understood as having no reference to Tsi-ampa, the inhabitants of which are savage, and strangers to all kinds of industry.”

The state of the fine arts, in a country like Tonquin, deserves attention only as indicative of the progress of society. In their music, loudness of sound appears to be the great object ; and their instruments are so defective that their violin has only a single string. It is not likely that they should be farther advanced in the eloquence either of the bar or the pulpit, since they have no professional pleading at the former, and in their temples the duty of the priest consists more in praying than in preaching. In painting they are very patient, and, as far as the delineation of a particular object, are exact ; but their ignorance of shade and perspective is fatal to success in all combinations.

‘Their dancing is singular, and consists more in motions of the arms than of the legs or feet. To keep the head steady and nearly immovable is deemed a great point ; and one of their feats is to carry on the head throughout the dance a lighted lamp, in a vase full of oil, without spilling it. The exercise of dancing among the Tonquinese is like the teaching of it among us ; it forms a separate occupation, and is practised not for pleasure but for show.

‘In regard to architecture, the civil wars having caused the destruction of the royal palaces, the only edifices worth notice are the pagodas. Those of Tonquin are superior in size and in taste to those of Cochin-China, but in both countries they are constructed principally of wood. Private houses cannot by law be built of stone, nor have more than one floor. Of the backward state of architecture, an idea may be formed by the nature of their bridges; which are of wood, supported by large banks, and often in such a condition that a passenger judges it advisable to dismount; while the elephants are regularly obliged to make their way through the water.’

The traffic among the inhabitants of Tonquin is conducted on a different footing from that of Europe. Instead of that division of labour between the inhabitants of town and country, which prevails throughout the latter, the industry of the Tonquinese is concentrated in their villages. It is in these that the farmers, the fishermen, and the artisans reside; while the towns, being inhabited only by the rich and the Mandarins, are scenes of consumption instead of productive industry. In general, the towns derive their supplies from the villages in the neighbourhood. Rice, fish, and fruit, in the way of provision,—cotton and silk, as articles of manufacture,—and elephants, buffaloes, hogs, and cattle,—form the principal articles of merchandize in their respective classes. The range, however, of these transactions must be greatly narrowed by the want of posts, and the consequent necessity of despatching, on every occasion, a special messenger. The money of the Tonquinese empire consists in gold, silver, and brass, the latter forming the ordinary currency, while the precious metals are exchanged only in bars. Treasure-trove might form no inconsiderable branch of public revenue in this country, concealment of money being often practised to avoid the danger arising from civil wars, or from the rapacity of men in power; and the place of deposit being unknown, even to the nearest relations of the deceased. Similar caution is deemed necessary in preventing the notoriety of lending money, the capitalists being very desirous of hiding the extent of their capital.

During the 17th century, the ports of Tonquin were open to the principal nations of Europe trading in these seas; namely, the Portuguese, the Dutch, the English, and the French: but all have been successively excluded;—the Portuguese, on a charge of interfering in the wars of the empire;—the Dutch, for exciting insurrection;—the English, for resisting, sword in hand, the payment of the duties; while the French commerce has died a natural death. China is the quarter from which importation chiefly takes place: but fire-arms can be advantageously supplied by Europe only; and the demand for them, particularly on the part of the Tonquinese government, is considerable.

Mode of living.—The following extract, collected from different passages, conveys an idea of the Tonquinese management, in respect to the important requisites of food, clothing, and lodging.

‘The bad and unhealthy quality of the water has induced the inhabitants, in many places, to adopt the plan of boiling it, and of drinking it very warm. Leaves of green tea or of other shrubs are generally infused in it, which give it a dark colour and a heady quality. Water of this kind is kept in readiness in the inns for the use of travellers.—A Tonquinese feast is prepared to please the eye as well as the palate; the dishes being so composed and arranged as to present a contrast of colours, the effect of which is heightened by the beauty of the porcelain; and the desserts are rendered very elegant by the richness of the fruits, and the excellence of the confectionary. The food is cut into very small pieces, and taken up with small sticks of rose or of sandal wood, which stand in lieu of our knives, forks, and spoons. Rice, being in a liquid state, is served up in cups; other things are brought on the table in salvers, which supply the place of plates. During the repast, a large fan is kept in motion, for the purpose of refreshing the air, and keeping off the flies. A labouring man may be supported by the consumption of what would fill five or six of our coffee cups; an expence of only a half-penny per day; while a buffalo costs only a guinea, and a hog less than the half of that sum. Provisions being thus cheap, it will naturally be inferred that, in so mild a climate, the expence of clothing will also be moderate. Indeed, clothing is in this country prescribed rather by a regard to decency than by the state of the weather. Children remain naked till the age of seven; and the males of the lower orders, when at home, wear only a girdle round their middle. Married women, when at work, uncover the neck and part of the bosom: but the unmarried, or those who are married but have no children, keep covered. On going out of doors, women throw a cloak round them; both sexes wear turbans, and neither have shoes nor stockings; their mode of dress has been the same for ages, and appears liable to no change.

‘In a climate in which cold is so little known, the object in a dwelling is to ward off the rain and the intensity of the sun’s rays. The dampness of the soil makes it necessary to raise a platform several feet above the ordinary level, as a foundation for the house; and a small space of platform, in addition to the limits of the building, makes a kind of terrace all around. The body of the building consists of columns supporting the roof; the space between the pillars being filled up with mud or clay in the houses of the lower orders, and in those of a better class with wood. Such are the walls; the summit of the roof rests on pillars placed in the inside of the house; and instead of windows, they have cloth or bamboo-mats, sufficiently thin to admit the passage of the light. Slender rafters, covered over with large leaves, form the roof; and the partitions are of wood whitened over with chalk. A house consists of three parts; the dwelling, the offices, and the cattle-stall. It must not be of a square form, because

that shape is confined to the imperial palaces ; nor must it exceed a single floor, unless the proprietor be a man of rank. Only the temples and houses of the great may be built of brick ; which, however, is of bad quality, being merely dried in the sun. Wood is the great material employed in building ; and it is both cheap and well fitted by its flexibility to bear the violence of the wind. Bamboos are almost universally used ; and though hollow and spungy, they grow progressively harder and stronger. In the inland part of the country, the houses are in general at some distance from each other, and have a pond and garden : but in the vicinity of the sea they have neither, the occupants passing their time in a great measure on the water. In the large towns, the streets are wide and straight ; one-half of the width being paved for the accommodation of foot-passengers, while the other half is left unpaved, and appropriated to the passage of cattle and goods. The uniformity in the height of the houses of the middling and lower classes, has rather a pleasing effect in a street.

We now come to the head of *Form of Government and State of Society*. If, from contemplating the physical character of the country of Tonquin, we turn our eyes to the state of society among its inhabitants, we shall speedily discover the marks of that inferiority to Europe which characterizes the greater part of Asia. Descended from the Chinese, the Tonquinese have blindly retained the government of their ancestors, without discriminating its defects from its merits, and without comprehending the changes which are required by a difference of situation. The principle of the Tonquinese, as of the Chinese government, is to consider the empire as a family, of which the sovereign is the father ; while every Mandarin and inferior functionary is accounted, in like manner, the father of the quarter committed to his charge. The power of the monarch is absolute, the consent of no class of subjects being requisite to give validity to his edicts : the succession is hereditary in the male line, according to the order of primogeniture, but with power, on the part of the monarch, to alter this destination in favour of any of his legitimate children. The people are forbidden to carry arms : but any individual has a right to present memorials on a subject of public interest. The state allows no hereditary nobility, the only distinction being between the people at large and the servants of the crown ; the latter comprehending all ranks, from the highest Mandarin down to the private soldier. Even in the royal family, nobility is hereditary only as far as the nephew of the sovereign. The Mandarins form two classes, the civil and the military ; and each class has seven gradations of rank. Though the people have no right to add their sanction to the decree of the sovereign, they possess a portion of power in regard to municipal regulations and the local application of their edicts of government. This power is exercised by each *commune*, or dis-

district, which holds meetings, and makes choice of official leaders. The government of Cochin-China is similar to that of Tonquin; but the countries of Laos and Tsiampa are in too barbarous a state to be the objects of any regular exercise of authority, and Lac-tho is generally a prey to intestine commotions. In regard to foreign policy, the principle of the Tonquinese government is in general distrust; and they cannot be exempted from the charge of that infidelity to their promises, which is common among Asiatic courts. They are aware that the Chinese cling to the expectation of one day recovering possession of Tonquin, and are jealous of its recent independence: but this national antipathy, however strong, does not prevent the existence of a free state of commercial intercourse between the two countries.

Following the arrangement observed by the author of this work, we arrive next at the important topic of *Matrimony*; which, in Tonquin, as among ourselves, is a contract for life, though the knot is not tied by such indissoluble bands. The common mode of demanding a young woman in marriage is that the parents of the suitor should present the parents of the female with victuals, the acceptance of which implies consent: but in some quarters a method is very coolly adopted to ascertain the respective dispositions of the young people before marriage; we mean the custom of the young man going for months and even years to labour with the family of his intended bride, for which, in the event of the projected treaty being broken off, he receives payment on his departure. The act which legalizes the connection is the payment of the public tax on marriages, the amount of which varies from three to twenty crowns. The union of the young couple is afterward celebrated by a feast given by the parents of the bride, and attended by the relations on both sides, who generally contribute presents to a greater value than the expense of the entertainment. So far all is respectful and courteous to the lady: but a different opinion must be expressed of her condition when she has fairly entered on the married state, the law directing that she shall then be wholly in her husband's power. He has not only the right of disposing of her property, which seldom goes beyond a little furniture and dress, but he is absolute master of her person, and possesses the ungracious prerogative of inflicting blows and confining her in chains. This right, the certain sign of backward civilization, extends even to the highest classes. With equal injustice towards the weaker sex, the law prescribes the power of divorce to rest exclusively with the husband, and permits him to resort to it on slight grounds. A want of respect on the part of the wife towards him, in the presence of a third person, will be held a sufficient cause; and the mode of separation is equally summary. The

husband gives his wife a certificate of abandonment, which is recorded by a public officer; after which the wife resumes possession of her dowry, and is at liberty to contract a second marriage, the children remaining with the father. In a case of polygamy, only one of the number is accounted the legal wife, and is the sole mistress of the house; her authority extending over the other female inmates as if they were her servants. The barbarous custom of exposing new-born children, so common in China, is unknown in Tonquin; provisions, as already remarked, being so abundant as to render a numerous family not only honourable but profitable. The father's power over them is unlimited; and he may put them to hire, while under the age of eighteen, sending their mother along with them under the title of guardian.

"Nothing can be more simple than the management of a civil process in this country. On a complaint being made before a judge, the person accused is led by the civil officers into court, and confronted with his accuser. No lawyers are employed, and the successful party receives an order for the payment of his costs: but there, as nearer home, he finds himself generally out of pocket by going into court. A delinquent detected in the commission of an act, which does not belong to the class of heinous offences, is seized, bound, and carried to his own house by the civil officers, who regale themselves at his expense, and, without farther process, impose a fine on him. He is at liberty to appeal to the judge, but at the hazard of suffering an aggravation of the sentence. Public prisons are formed in the large towns only; in other quarters, the houses of the Mandarins answer the purpose, and are fitted up with that view. All immorality and infractions of decency are rigorously punished. The mother of an illegitimate child is severely fined, and publicly flogged; and adultery is punished with the death of both parties. Notwithstanding the beneficent intentions of the law, the administration of justice is very indifferent, the magistrates and even the judges being very corrupt, and money procuring impunity for almost any fault. Criminal offences, however, are rare in Tonquin, notwithstanding the disorder which is consequent on the long continuance of civil war; and it is computed that, out of the whole population, not more than twenty or thirty persons fall in the course of a year by the hand of justice.

"The pressure of taxation is equally felt here as in Europe, and may be divided into four kinds of impost; capitation-tax, land-tax, labour on public works, and military service. The capitation-tax is nearly a dollar a year, and applies to all males who are not in the service of the crown; among the females it is payable by widows. The tax is imposed by government, without distinction as to differences of individual property: but attention is paid to this in the re-partition which is afterward made by the district-officers. The liability to military service lasts from the age of eighteen to that of fifty. On foreign

commerce the chief burden is ten per cent. on importation, exportation being free.

"In regard to the mode of warfare, a considerable change has occurred of late years, in consequence of the imitation of European habits. In former times, fire-arms were little known; and the elephants, being accounted irresistible, generally decided the fortune of the day: but the use of cannon has given the power of putting these formidable animals to flight, and of turning them against the ranks of their employers. They are now chiefly used for the conveyance of baggage and warlike stores. The Tonquinese army is composed entirely of infantry, horses being used only for the purpose of carrying expresses, or for the personal accommodation of the Mandarins. The number of soldiers amounted in 1806 (a season of peace) to 150,000, and they were divided into six armies. Their weapons consist of muskets, bayonets, sabres, pikes, hatchets, and clubs; the use of match-locks having been superseded by that of muskets. In the latter part of the recent civil wars, flying-artillery was brought into action with prodigious success, the natives declaring it to be thunder guided by the bridle. The Tonquinese seamen may be termed soldiers serving on ship-board, their arms being the same with those of the military, except that their lances are longer. The art of seamanship is wholly unknown both to officers and privates."

Religion.—The religion of Tonquin owes its origin to that of China, and recognizes a plurality of gods. It admits also, the comfortable notion that men of distinguished virtue may become the associates, though in a subordinate rank, of celestial power. The forests, mountains, and plains are considered to be peopled with Genii, who possess an influence on human affairs. The Tonquinese are believers in a future state of reward and punishment, but without any conception of eternity. They assign a definite period to the operation of the decrees of Providence: their notion of future happiness consists in the enjoyment of a delightful climate and a fragrant atmosphere; a throne of odorous flowers in heaven being, in their ideas, the reward of the just. The temples are very different in their degrees of splendour, according to the pecuniary means of the district in which they are situated. One of the most singular parts of their religious service is the worship of their ancestors; whom they consider as divinities of the second class, the guardians and protectors of those on earth who have descended from them. The lower ranks believe that the souls of their ancestors reside in the *Penates*, or tablets, preserved in the dwellings of their descendants; and the higher ranks, without going the length of a belief of actual residence, are persuaded of the existence of a sympathy between the dead and the living, and look on the odour of a newly killed victim as a kind of nourishment which is grateful to their forefathers.

"The *Bonzes* are the ministers of public worship at the altars, but they can hardly be compared to our priests; possessing no spiritual authority, and being confined in their functions to outward ceremonies. They sing, preach, and perform sacrifices, but are not subjected to any particular restraints in private, and are allowed to marry; differing in these respects from another class of their fraternity, who live in retirement, in a state of celibacy, and in the observance of fasts. It belongs to this part of our subject to mention that magic and fortune-telling are greatly in vogue in Tonquin; a particular class of impostors continuing to practice it, notwithstanding the prohibition of government. The superstitious credulity of the Tonquinese knows no bounds; the flight and singing of birds are carefully watched as omens; a fowl crowing like a cock, or a dog creeping along on two legs, are accounted signals of misfortune, and are devoted to speedy death. If, on going out in the morning, the first person met is a woman, the omen is bad; if a man, the reverse: but if the person met happens to sneeze, the prognostication is deemed so serious as to make an immediate return to the house advisable."

The last example of credulity is the more remarkable, as among many nations sneezing has been accounted a favourable omen. The Dutch of the present day have a current proverb to that effect; and if the recollections of our youthful studies be correct, the case was the same in the age of Ulysses.

While the bulk of the Tonquinese nation is thus sunken in superstition and polytheism, the civil Mandarins, and other leading men in the state, despise the credulity of their countrymen, and adhere to the creed of Confucius. This enlightened Chinese taught the existence of one Supreme Being; that human reason emanated from him; that the law of religion should prescribe nothing beyond a conformity to the law of nature and to the dictates of the understanding; and that our duty consists in attaining a knowledge of ourselves, in learning to discriminate things lawful from things unlawful, and in setting a good example to our fellow-creatures. The followers of Confucius adore God, but have no outward ceremonial, no altars, nor sacrifices. Their worship of the Deity consists in secret meditation: but to Confucius they erect temples and make sacrifices, considering him as a being superior to the race of man, and praying to him to vouchsafe to them the information which is requisite to understand his sacred books. They join their countrymen in the practice of sacrificing to their ancestors, but without looking on the act in any other light than as a testimony of filial veneration. It is to temples of Confucius alone that the Tonquinese government contributes; the expense of the other is borne by the respective districts.

Our readers will learn with satisfaction, that Christianity has made some progress in this populous but hitherto little known

empire. So long ago as the 16th century, the Portuguese made a beginning in this respect in Cochin-China; and in the 17th, Louis XIV, contrived to introduce into that country some missionaries from the seminary at Paris. During the 18th century, the treatment of Christians in Tonquin underwent various changes: but in general it was unfavourable, and at several times persecutions took place. The present sovereign, however, is disposed to toleration; and since the year 1790, the Christians, though not protected by government, have not had reason to complain. The chief obstacles to the propagation of Christianity are, on the part of government, an apprehension that political views are at the bottom of the zeal of the missionaries; and on that of the people the renunciation of polygamy, a sacrifice which it strictly requires. Notwithstanding these difficulties, it is computed that nearly 400,000 Christians exist in Tonquin and Cochin-China, and no class of the inhabitants is more distinguished for probity of conduct. Of the difficulty attendant on the propagation of Christianity, particularly in the uncultivated part of the empire, some idea may be formed from the following document:

“Letter from Monsieur Grillet, a missionary, dated Cochin-China, 4th August, 1793.

“I was sent two years ago, with Monsieur Le Blanc, among a savage people to the north-east of Cochin-China, in order to open to these poor creatures the way to salvation, but sickness prevented us from doing any thing. My colleague fell a victim to it, and I continued ill during six or seven months. These unfortunate people have scarcely any fault, except an almost incurable stupidity; they inhabit mountains and inaccessible forests, are few in number, without leaders, and appear little attached to any superstition. They have no fixed residence; and after having remained a year or two in one place, they remove to another. Their principal food is rice, which is taken from a common hoard every morning, and boiled by the women, while the men hunt down the mountain-rats, which are their favourite article of diet. They are very dextrous in the use of the bow and arrow; and on killing game they share it among each other. Their life is a very indolent one: they are inquisitive and covetous about nothing, and go almost in a state of nudity. Polygamy does not exist among them; each of their residences consists of only one long house, divided into as many cells as there are chiefs; they cultivate the ground and reap the harvest in common.—If we are enabled by Providence to open this mission, the propagation of religion is likely to meet with fewer obstacles here than elsewhere. What an affecting sight it is to see these poor creatures run forwards to meet us, and conjure us, with tears in their eyes, to remain among them, and to make them men like us. For my part I am determined, if I am permitted, to make a fresh attempt for their conversion, were I even to lose my life in the cause.”

Moral Qualities.—In describing the moral character of the Tonquinese, the author has used that warmth of colouring which may be remarked in various parts of the book. Charity, he informs us, is so established a virtue among them, that the distressed are accounted the creditors of the affluent, and the mere circumstance of needing assistance is considered as conferring a right to it. Their common proverb is, "*Nature is liberal; let us imitate her;*" and a friend makes as free with the property of his friend as with his own. The women are under no particular restraint, being allowed to pay visits by themselves; yet they are seldom known to abuse this indulgence, or to neglect their own affairs for the sake of mixing in society. Neither beauty nor fortune, according to the author, is a predominating attraction to a matrimonial connexion among the Tonquinese; health of constitution, and suavity of temper, being accounted more powerful recommendations. The existence of unnatural vices is unknown in this country, and the barbarous practice of having eunuchs at court has also been disused during the present reign. In their intercourse with Europeans, the Tonquinese are much more accommodating and communicative than the Asiatics in general; and they have been called, from their gayety and talkativeness, the Frenchmen of the East. They are highly loyal, and unwilling to impute any blame to their sovereign. These favourable qualities, however, are tarnished, as the writer acknowledges, by several vices. Indolence is a predominant feature in their character; and in making any remarkable exertion, the grand inducement is the prospect of a long repose: but a much greater vice, that of gluttony, must likewise be admitted into the catalogue of their demerits. In their public feasts, they eat not only beyond all bounds of moderation, but are accustomed to pocket and carry home what they cannot consume. The pleasure of eating seems to pervade all their feelings: the kitchen is accounted the best room in the house; and their household gods are called the divinities of that interesting department. The higher the rank of a guest, the larger is the portion of victuals placed before him. The common method of showing regard for a friend, is to ask how many plates of rice he can consume at dinner; and, by a singular abuse of figurative language, the verb "to eat" is applied to any act that is performed with ardour: the Tonquinese being accustomed to use such extraordinary expressions as "to eat a robbery," "to eat a market," and even (vol. i. p. 103.) "to eat a fine woman." — The next fault in the character of this nation is common to them with others in a much more advanced state; viz. an inordinate love of distinction, the consequence of which is abject acquiescence towards superiors, and domineering conduct to inferiors. One of the most effectual methods of raising the na-

tional character from its degradation, would be to make a gradual abolition of corporeal punishment, the maintenance of which forms another feature of resemblance between the Tonquinese and their northern progenitors.

The hatred of the inhabitants of Tonquin for those of China, is not inferior to the hereditary animosity of our own countrymen, or of the Spaniards, towards our Gallic neighbours. Our estimate of the manners of the Tonquinese, however, must not be formed on general description; a difference of situation often leading to remarkable differences of character. So much depends on the conduct and disposition of the local government, that, while in some quarters the property of the traveller is in perfect safety, in others the case is very different; in some provinces sexual irregularities are not very unfrequent, while in others a single instance of the kind would be a phænomenon. In some populous cantons, indeed, such is the character of the people and government, that a murder has not been committed in the memory of man.

“ It is the custom of the Tonquinese of both sexes to permit their long dark hair to flow loose over their shoulders. A more unseemly practice is that of letting their beard and nails continue to grow. Their mode of sitting is cross-legged on the ground. They use no chairs, cushions, nor stools; mats among the lower orders, and carpets among the higher, serving the purpose of seats. Their beds are made of mats, and their pillows consist of reeds woven together: but, in other respects, their apartments are without furniture. Persons in easy circumstances travel in palanquins. — Their mode of saluting a superior is not, as with us, a mere inclination of the head, but a prostration almost to the ground. The morning is the time for visits, and also for an audience of the Emperor, whose levee begins at six o'clock and lasts two hours. It is a rule in Tonquin, as throughout the East in general, on visiting a superior, to offer him a present, were it merely fruit or other things of little value; always observing that, in making presents to persons of different stations, the value must be in proportion to the rank. Good-breeding forbids a superior to take any notice of the furniture or jewels in a house which he may visit, because the party complimented would feel himself bound to send them to him the next day.—It is not the custom for females to be present at public entertainments.

“ Of all the public ceremonies in Tonquin, the most solemn and most expensive are their burials. The great object of ambition with many individuals, during life, is to save what will supply a fund for a magnificent display on that occasion; and it is common to have a sale of the property of the deceased, in order to make up the necessary amount. A superb interment is a point of the greatest consequence to the honour of a family, and is sometimes the topic of conversation and praise after the lapse of half a century. To afford time for these

extraordinary arrangements, it is often necessary to delay the interment and keep the body above ground ; and among the great, this is sometimes the case for the space of twelve months, without being productive of any inconvenience, the coffin being of very thick wood, and hermetically sealed. The Tonquinese are very particular about the place of interment ; and it would be both a disgrace and a calamity to a family if any encroachment on it were made ; the deceased would be supposed to have lost the power of exerting himself for the benefit of his relations. The funerals of grandees are conducted with incredible pomp and expense. At that of the Emperor, the army, the elephants, and the galleys, are all employed ; money and victuals are scattered with profusion ; and enormous sums are buried with the body. The mourning dress of the Tonquinese is white, and their hair is so far cut as not to overhang the shoulders."

Language and Education.—The language of Tonquin is derived, like other things, from China : but the distance and separation of the two states have so much altered their pronunciation, that the natives of the two countries no longer understand each other. The Tonquinese tongue has no terminations for gender, number, or tense, the distinctions being marked by particles. Most of the words are monosyllables, and inflexions in sentences are little known. Like our own language, the Tonquinese ascribes gender only to animated beings. Its vocabulary is rich in regard to those things with which the natives are conversant, as the products of the ground, and the names of aquatic animals, but barren with respect to such topics as mechanics or the fine arts. An European finds it much more easy to establish an oral communication with a Tonquinese than a Chinese, whether it be that the former has a greater promptitude in understanding signs, or that the Tonquinese pronunciation is less difficult of acquisition ; for it is a remarkable fact, that an European is more successful than a Chinese in learning the language of this country. The manner of writing it is the same as that of writing the Chinese ; that is, the signs express words instead of letters, and are consequently calculated to amount to the number of 80,000. It follows that few persons are qualified to read or write ; and their men of letters are subjected to a long and painful drudgery, before they acquire a familiarity with this vast catalogue. The fashion of penmanship is the same in Tonquin as in China, being neither from left to right as among us, nor from right to left as with the Orientals, but from top to bottom. The European missionaries are endeavouring to introduce into Tonquin the use of our alphabet, with some slight modifications.

The subject on which the Tonquinese have written most largely is medicine ; following, however, in this as in other

branches of literature, the works of the Chinese as their models. The department of the healing art, which they understand best, is the cure of diseases by the application of plants, the efficacy of which in this country is prodigious. They are well acquainted with botany : to bleeding they seldom have recourse ; and when they do, the operation takes place in the forehead : but their favourite remedy is a partial burning of the skin, similar to the old European process, (called from the substance applied) *moxa* ; a process which is still practised in some parts of Africa. Aromatic herbs are the materials used for burning in Tonquin, and great pains are taken to ascertain the spot on which, according to their creed, the caustic application ought to take place. This is generally at some distance from the seat of the complaint ; suppuration is the consequence of this process ; and its effects is sometimes an extraordinary cure, at other times an aggravation of the disorder.—The backward state of learning in Tonquin must be laid to the charge of their unfortunate alphabet, and the effects of despotism in former ages, rather than to the present government ; for no where is learning more honoured and protected. Public schools are instituted for teaching morality, rhetoric, agriculture, and tactics ; and important privileges are attached to the condition of student and doctor in literature. The style of composition in this country is grave, and free from exaggeration ; though, like other rude notions, the Tonquinese have been more successful in poetry than in prose.

The history of Tonquin occupies a considerable part of the second volume ; and the author, partial to a country which has engaged so much of his labour, bestows on its early legends a degree of attention to which in our opinion, they are little intitled ; in which predilection towards the object of his researches, we cannot help remarking a resemblance between him and the distinguished translator of the Laws of China, whose work was reviewed in our February Number.—It is now time to bring to a conclusion our analysis of his labours, which we have been induced to extend to an extraordinary length from a sense both of the novelty of his information, and of the tone of candour and liberality in which it is conveyed. These recommendations make the work constitute a valuable addition to our store of Asiatic authorities : but the more highly we are disposed to estimate it in this respect, the more do we regret that the mode of constructing the edifice should not have corresponded with the value of the materials. Various circumstances concur to strengthen our suspicion, that the book has been put together in haste, and committed to the press before adequate pains were taken to read the whole of the MS. in continuation. The frequency of repetitions, the occasional occurrence of contradiction, the inequality of the

size of the volumes, (the second being hardly more than one third of the first,) and the position of the table of contents at the end instead of the beginning, are all evidences of default in the necessary, though unpleasant task of revision and castigation. To the same cause must be attributed incidental exuberances of matter as well as of style ; we allude to enumerations, such as in the natural history of the elephant, of circumstances which are already well known to men of education. Of the author's talent for original reflection, the chief examples are to be found in the introductory observations on the several divisions of the work ; and while we allow him the merit of liberal disposition and powerful comprehension, we must be cautious in paying a tribute of approbation to the accuracy of his conclusions. In support of this negative opinion, we need go no farther than the passage in which (Vol. ii. p. 87.) he enlarges on climate, as a cause of great efficacy in the formation of national character. After these deductions, however, a decided balance of merit will be found to remain in the appreciation of this performance ; and we perceive with satisfaction, that it already bids fair to engage the attention of the readers of publications on oriental subjects.

FROM THE QUARTERLY REVIEW.

Hindu Infanticide. An Account of the measures adopted for suppressing the Practice of the systematic murder by their parents of Female Infants; edited, with notes and illustrations, by Edward Moor, F. R. S. London. 1811.

THERE are a few species, and but a few, of the brute creation, which occasionally destroy their offspring immediately on the birth,—an anomaly in the law of nature commonly followed by another, that of devouring them. But as the latter usually takes place among domestic animals, it is obvious that hunger has no share in the transaction ; and that it may rather be ascribed to some temporary derangement (occasioned, perhaps, by agonizing pain) of the instinctive solicitude, interwoven with the constitution and existence of every living creature, to protect and preserve its young. ‘The lord of the creation,’ however, who boasts of his reasoning faculties, has, in all the nations of antiquity, and in many of modern times, from some assignable motive, sacrificed or exposed his own children. He does not indeed eat them,—except in China, where a Swedish traveller was told that

this diet was prescribed for the cure of a particular disorder ; and though he subjoins, with great naïveté, that he is not quite sure of the fact, yet he has no doubt that plenty of food might be procured for this salutary purpose, notwithstanding the number of patients, and the long regimen of fifty days which is required for each case.

We hear, even now, of men who are supposed to have a peculiar relish for human flesh, and especially for that of their enemies ; but these are to be found only among the most barbarous of mankind. These are objects of general abhorrence ; but some excuse may be found for the savage, if, when hard pressed by hunger, he is driven to relieve himself from a feeling of despondency, and his child from the misery of famine, by putting an end at once to its sufferings and existence ; an event which sometimes happens to the aged, as well as to the infant, in the deserts of Africa and America. These are sacrifices made to necessity ; but it is not so easy to discover any palliation for the destruction of those human victims which have bled on the altars as acceptable offerings to the gods. From motives of religion or patriotism, from a belief that, by sacrifices of this kind, some national calamity might be averted, or some general blessing obtained, thousands of innocent children have fallen by the hands of their parents. Equally reprehensible, because equally preposterous and unnatural, are the reveries of those political madmen, who have deluded mankind into a belief of the wisdom of a law, according to which such children only as were born perfect ought to be reared, and of those speculative economists who would regulate the number of souls to be saved, by the number of acres in cultivation, and the productive quality of the soil. The Stagyrte is not the only philosopher who, scared at the idea of a redundant population, recommended the means of checking such a tendency. If the polished Greeks, indeed, could be persuaded to receive such barbarous practices, we need not be surprised to find their servile imitators, the Romans, adopting the same doctrines, and putting in practice the same inhuman measures, and thus legalizing, as it were, child-murder. Here, however, both Greeks and Romans had the humanity to stop ; and to make the magistrate, instead of the unhappy parent, the executioner.

But the nation which, in modern times, has been the most severely reprobated for the practice of infanticide, is China. That the practice of exposing children (though not of eating them, as the Swedish naturalist was led to believe) does exist in that country, must be granted ; but we are persuaded, at the same time, that the early Jesuits have, through interested motives, grossly exaggerated the extent of the practice. In the first place, they have carefully concealed from Europeans the important cir-

cumstance, that Foundling Hospitals abound in China ; and that such living children as are exposed in the streets, by indigent parents, are so placed, not under the supposition of their being carried to one common grave with the dead ones, as the missionaries have pretended, but with the conviction that they will be carefully picked up by the police officers ; which is actually the case. Neither are there sufficient grounds for concluding that the deceased children, exposed in the streets, have previously been murdered by their parents. A funeral, in all the cities of China, is necessarily attended with considerable expense, as every corpse, by a municipal regulation, must be interred beyond a certain distance from the walls. The bodies of children of indigent parents, whether still-born or the victims of disease, are therefore placed in the streets, in order that they may be removed by the proper officers and buried at the public expense. Not one word of this is to be found in the voluminous communications of the missionaries. They make a considerable display of their own humanity, by their solicitude to attend at the fatal pit for the purpose of saving the souls of those innocents in whom the spark of life is not quite extinct ; and some credit is certainly due to them for taking care also of many of the *living* children which, we believe, the officers of police make no difficulty in delivering over to them, although aware that it is for the purpose of their being educated in the principles of the Catholic religion. It is not, however, a very honourable part to swell out their catalogue of Neophytes, thus obtained, at the expense of the character of a whole nation. We are glad of every opportunity of endeavouring to exonerate the Chinese from so foul a blot, and in justice to them, we deem it right to quote from the 'Remarks' of the editor of the book before us a passage on this subject,—not however that we attach much weight to the authority.

‘ During a residence of several months in Canton, I never witnessed, or even heard of, a case of infanticide. Many thousands of the poorest classes live entirely on the water ; among these it is that the instances are supposed to be most frequent. Their situation offers the greatest facilities, and their poverty the strongest inducements, and such instances would be oftenest seen by strangers. Yet I never saw one, and I have been much on the water about Canton, among the most thronged parts of the floating population ; nor do I know of any other person having seen one, nor did I, to the best of my recollection, ever hear of any well authenticated case, although, like me, every body has heard of the supposed frequency of the fact. I should not deem the evidence of a drowned child an exception, out of so many thousands crawling about such embarkations as float for miles above and below Canton, many children must doubtless be drowned accidentally ; and I have heard a case related as a proof of exposure or of in-

fanticide, that conveyed to my mind a contrary impression. It was of a child seen floating tied to a hollowed gourd. The appendage argued care, rather than neglect or criminality.'—p. 268.

It would seem then to be reserved for the Hindoos, who have been held up as the most mild and benevolent of mankind, without any avowed or apparent motive, either of religion, patriotism, or poverty, to organize 'a systematic murder, by their parents, of female infants.' This practice, which is truly designated as 'the most barbarous that ever owed its existence either to the wickedness or weakness of human nature,' would with them appear to be exclusively reducible to a mere selfish principle, less the offspring of prejudice, than of pride and avarice. The first notice of this unnatural custom was communicated by Mr. Duncan, when resident at Benares, to the Governor-General in Council, in 1789, and published by Sir John Shore, in the fourth volume of the Asiatic Researches; where it is observed that, 'the general practice, as far as regards female infants, is fully substantiated with respect to a particular tribe on the frontiers of Juanpore, a district of the province of Benares, adjoining the country of Oude. A race of Hindoos, called Rajekoomars, reside here; and it was discovered, in 1789 only, that the custom of putting to death their female offspring, by causing their mothers to starve them, had long subsisted, and did actually then very generally prevail amongst them.' It was not attempted, it seems, to keep secret, or to deny, this abominable practice; all of them unequivocally admitted its existence, and the only reason they assigned for it was—the great expense of procuring suitable matches for their daughters, if they allowed them to grow up. It was also discovered that a similar custom prevailed, though in a less degree, among a smaller tribe of people, also within the province of Benares, called Rajebunsies. Mr. Duncan, however, by persuasion and perseverance, but more probably through the influence of the Company, prevailed on some of the chiefs of those tribes to sign a written engagement, by which they renounced in future, for themselves and their posterity, this horrid practice.

From a conversation which Mr. Duncan held with Captain Wilford of Benares, in which the latter informed him that, in some old Greek author in his possession, he had read of the same thing being a practice in his time in Kutch and Guzzerat, he was induced, on his return to Bombay in 1804, to desire Captain Seton, then resident at Kutch, to make every inquiry into so curious a subject. The answer of Captain Seton is as follows: 'The custom mentioned in Gajra Bye's relation is in force to this day; every female infant born in the Raja's family of a Ran-

nee, or lawful wife, is immediately dropped into a hole dug in the earth and filled with milk, where it is drowned.' He states, moreover, that this practice was not peculiar to Kutch, but extended to the heads of the Rajput tribes of Guzzerat; that, of the Jarejahs, or collateral descendants of the Rajah's family, only two men of any note had brought up their daughters; and that the expense and difficulty of procuring suitable husbands, were the excuses usually made; but that the Rajah's pretext was, that he considered it beneath him to match his daughter with any man.

In a subsequent letter, he says, that the Jarejahs, to supply the place of those destroyed, purchase wives from another tribe called Soda; 'and such,' he observes, 'is the barbarous inveteracy of these women, that, when married to Mahommedans, they continue the same practice, against the inclination and religion of their husbands; destroying their own progeny without remorse, in view to the advantage of the tribe from which they are descended.'

The origin of this unnatural practice, as related by Sunderji Savaji, a man of credit and respectability, who had long been employed in the purchase of horses within the territories of Kutch and Kattywar, for the use of the British cavalry in India, is as follows:

'In former times it so happened that, to one of the head men of these Jarejahs several female children were born; and as, among the Hindus, it is incumbent to provide husbands for their daughters, whilst these latter are yet in their non-age, the Jarejah chieftain applied to the family Brahman, or priest, to pursue the necessary measures for getting the said Jarejah's female children contracted in marriage. The Brahman, after making every inquiry, and going about to every place in quest of suitable matches for these children, returned without effecting his object—'wherefore,' said the Brahman, 'since to retain your female offspring in the family house, after their arriving at the age of womanhood, is contrary to the rules of religion, I will take them with me, and burn them in the fire; on condition, that it be stipulated on your part, to destroy, at their birth, all issue of the same sex, that shall hereafter be born in your family; laying, as I now do, my solemn malediction, both here and hereafter, on you and yours, if you fail to perform the same, in such manner, that if you shall preserve any of your future daughters, they shall pass their lives in penury and want; nor shall good attend the father or mother of such children.'—p. 29.

Another account of the origin of this detestable custom is given by the Jarejahs.

'A powerful Rajah of their caste, who had a daughter of singular beauty and accomplishments, desired his Raj-gur, or family Brahman, to affiancé her to a prince of desert and rank equal to her own. The Raj-gur travelled over many countries, returned, and reported to the

prince, that his mission had not proved successful. This intelligence gave the Rajah much affliction and concern, as the Hindoos reckon it to be the first duty of parents to provide suitable husbands for their daughters. In this dilemma the Rajah consulted his Raj-gur; and the Brahman advised him to avoid the censure and disgrace which would attend the princess remaining unmarried, by having recourse to the desperate expedient of putting her to death. The Rajah was long averse to this expedient, and remonstrated against the murder of a woman, which, enormous as it is represented in the Sastra, would be aggravated when committed on his own offspring. The Raj-gur at length removed his scruples, by consenting to load himself with the guilt, and to become, in his own person, responsible for all the consequences of the sin. Accordingly the princess was put to death; and female infanticide was, from that time, practised by the Jarejahs.—p. 44.

Major Walker, however, seems to think it probable, from an account he received at Baroda, that it might have arisen from a refusal of the Jarejahs to give their daughters in marriage to the invading Mahommedans;

‘The high-spirited Jarejahs would not brook the disgrace, and pretended they did not preserve their daughters; but, fearful of the consequences, and that force would be resorted to, in order to obtain what was refused to entreaty, they, in this extremity, listened to the advice of their Raj-gurs, and, deluded by the fictitious responsibility which they accepted, the practice of infanticide originated, and has since been confirmed.’—p. 106.

Whether the horrible expedient of getting rid of their female children originated in the Mahommedan conquest of Scind, or from the disappointment felt by the Rajah, in not finding a suitable match for his daughter, is of little or no consequence. The practice, it is very certain, is extensively established, and evidently resulted from the advice of the Brahmans: the thought of taking upon themselves the responsibility of the sin, was an admirable expedient to remove any ‘compunctious visitings of nature’ on the part of the parent. Whatever a Brahman inculcates, is implicitly followed by the deluded multitude. The texts of the Vedas are altered, modelled, and explained to suit their own purposes; yet the Vedas are still considered to contain the unchangeable doctrines of Brahma. In short, both law and religion are precisely what their learned pundits choose to make them. It is a well-known fact, that a governor general of Bengal prevailed on the Brahmans to declare the potato one of the edible roots enumerated in the Vedas, before which it had been considered as unholy and forbidden. Indeed, whenever the government of India has any point to carry, which affects the people at large, it would be wise to bring over the Brahmans to its views; for such

is the influence of this privileged order of men over the pliant Hindoos, that, could they, by proper management on our part, be prevailed upon to substitute the Old and New Testaments, for the Vedas and Puranas, it would be easy to persuade sixty millions of souls that Christianity is the true religion contained in their sacred books.

It is difficult to say which is the most extraordinary event, that of originating a practice so unnatural, as the murder of female children, against which all the tenets of the Hindoos are opposed, or the abrogation of an established custom, which conferred distinction, and gave character and renown to a caste. Neither the origin, nor the abolition, it is pretty evident, could be effected by force; the former might have been established by flattering their pride, encouraging their avarice, and adding to their convenience; whilst fear and self-interest had a considerable share in effecting the latter. In the year 1805, when Major Walker was resident at the court of Gaikawar, an instruction was sent to him from Bombay, 'to effect the abrogation, in that quarter, of a system so revolting and detestable.' But the people he had to deal with pleaded their aversion to relinquish a custom, which they conceived to attach renown to their caste; which deprived them, they said, of much care, vexation, and expense; and which, in fact, had been so long in existence, that the heinousness of the crime was altogether lost sight of in its antiquity. It might be supposed that the universality of the practice would have the effect of speedily terminating the race; but the neighbouring Rajpouts, it seems, who reared their daughters, had no scruples in allowing their children to become the instruments of destroying their own offspring; thus sacrificing every sentiment of religion and humanity, without repugnance, to the facility of getting rid of their daughters by marrying them to the Jarejahs. In some instances, indeed, it appeared that the influence of the mother had succeeded in saving her female infant, but these were very rare; and so little averse were the women from this practice that, to render the deed, if possible, more horrible, the mother was reported to be most commonly the executioner of her own child.

There are several methods, it seems, of performing this unnatural act; one is by putting opium into the infant's mouth; another by drawing the umbilical cord over its face, and thus preventing respiration; a third by immersing it in a pot of milk; and sometimes the helpless infant perishes by being thrown aside and abandoned to its fate. It is possible that none of these methods may be strictly followed. It was not easy to extort from the perpetrators of the crime any correct information as to the mode of execution: not that they conceived it to be a crime, or had

any desire of concealing it; but 'it was an affair,' they said, 'of the women'—'it belonged to the nursery, and made no part of the business of men.' One person, of whom the question was asked, significantly observed, 'where is the difficulty in blasting a flower?' The murdered infant is put into a basket, and carried away to be buried by the family priest, for which service he receives a fee in money, and a meal; and in the province of Kutch, the female Raj-gurs are said to be sometimes the executioners. Can it be possible, that these religious instructors have invented and upheld this abominable custom as a source of emolument? We entertain so bad an opinion of the whole fraternity of Brahmans, as to be persuaded that there is no act, however atrocious, no vice, however odious, no extravagance, however preposterous, which they might not be induced to commit. No religious impostors, no fanatical teachers on the face of the earth, we will venture to assert, have broached opinions so inconsistent, invented fictions so extravagant, and performed acts so wild and outrageous, as the Brahmans of Hindostan. Yet these are the people who, while they affect to take away the life of no living creature, encourage child-murder; who pretend not to stir abroad in the rain, for fear of destroying some of the numerous insects which particularly abound in wet weather; who sweep away the dust before they step, and cover their mouth when they speak, lest some animalcule should perish through their neglect; who raise hospitals for sick monkeys, and build repositories for hungry reptiles: whose tenderness and protection are, in short, extended to every living thing however vile, except to the unfortunate offspring of their fellow creatures. These men may truly be said 'to strain at a gnat and swallow a camel.' There is no accounting (as Mr. Bryant observes) for the infatuation of nations, and the inconsistency of their practices. The Phenicians, who were so liberal of man's blood, would not hurt a cow; and the Carthaginians held it worse than sacrilege to maim an ape.

No certain information was procured by Major Walker as to the number of female infants annually destroyed among the Jar-ejahs; by one account, it amounted to no less than 20,000, but this he considered to have every appearance of exaggeration. In Guzerat, the annual number of infanticides was supposed to amount to 5,000. The lowest estimate he received in the province of Kutch reached only to 2,000, but he considers this to be as short of the number actually destroyed, as the preceding account is exaggerated. The few instances which occurred of saving their daughters, he was not able to trace to any principle of natural affection, or any conscientious scruples. 'The chief of Kursura brought up his daughter.—The whole merit of this act of humanity was due to an Arab Jemadar, who resigned to this sordid

and mercenary chief, all the arrears of pay which he had earned in his service, and which amounted to a considerable sum, on condition that he would preserve his daughter.' Two exceptions, however, are mentioned. 'Huttaji,' says Major Walker, 'is a professed robber. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters, in opposition to the usage and prejudices of his tribe. The daughters of Huttaji are between six and eight years of age. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction; and their persons and manners were very interesting. These girls wore turbans, and were dressed and habited like boys. As if ashamed or afraid of acknowledging their sex, they assured me that they were not girls, and with infantile simplicity, appealed to their father to corroborate their assertion.'--p.67.

The duration of this barbarous custom does not seem to have been ascertained. All the information, collected by Major Walker on this part of the subject, amounts to this, that 'the origin of infanticide among the Jarejahs is not supposed to be more remote than 500 years.' But Captain Wilford, as we have seen, found the existence of the practice 'in an old Greek author in his possession.' It would be very obliging in this 'learned pundit' of Benares, if he would condescend to name his authorities, which he rarely thinks it necessary to do. In the present instance, we strongly suspect that he has entirely mistaken the meaning of the 'old Greek author in his possession;' for we can venture to say, that no such custom as that of killing female children is recorded in any of the ancient authors, whether Greek or Latin, who have written on the subject of Alexander's expedition to India. It is not to be found in Arrian, nor in Quintus Curtius, nor in Diodorus Siculus, nor in Strabo, nor in the Bibliotheca of Photius, who has preserved a great deal of the writings of Ctesias. There are two passages, one in Diodorus Siculus, and the other in Quintus Curtius, relating to the murder of deformed *male* children, which, we are inclined to think, may have misled the Captain. The former, in speaking of the Sophiti and their excellent laws, observes, that 'they deprive of life all male children of defective or infirm habit of body;' and the latter, in narrating the arrival of Alexander among the same people, takes occasion, in praising the wisdom of their political and moral institutions, to observe, that 'if they should remark any male child to be languid or defective in any of his limbs, they order him to be put to death;' but not one word occurs respecting *female* infanticide. Yet if it had existed, in the days of Alexander, it is more than probable, that so singular a practice would have been noticed by some of his historians; as many of the customs of the In-

dians are mentioned, and among others, that remarkable one of wives burning themselves on the funeral pile of their husbands.

We now come to the most pleasing part of the narrative, that which relates to the proceedings and expedients adopted by Major Walker, to induce the Jarejahs of the peninsula of Guzzerat to relinquish infanticide. It was obvious that, whatever the duration of the practice might have been, it was sufficiently rooted in the minds of the people, to render the difficulties of prevailing on them to abolish it, many and formidable. For a length of time he was amused and chagrined with promises and disappointments from a chief, whose interest it was to cultivate the favour of the Company's government. He availed himself of the agency and influence of Sunderji Savaji, already mentioned, but with no better success. He applied to Futteh Mahommed, a Mussulman jemadar, whose authority was paramount in the dominions of the Rao of Kutch, in the hope of obtaining his influence for suppressing a crime against nature and his religion; but the answer he received destroyed every hope of success from that quarter, and he was desired not to address him again on the subject. At length, in 1807, the Jarejah Chief, Jehaji, wrote as follows to Major Walker :

‘ You have often urged me to adopt some course to preserve my daughters ; and I am convinced you look upon me as your own, when you desire me to do this ; but the Jarejahs have from ancient times killed their daughters, and I cannot first set a new example. I am much annoyed by Mallia ; if therefore you reduce Mallia, and keep it subject to the Company, or give it to me, as well as restore Hurralla, if you should favour me so much, my present distress will be removed, and I will meet your wishes in preserving my daughters.’—p. 111.

By this paper the inviolability of the principle was at once abandoned, and the selfish and mercenary motive made manifest, which attached the Jarejahs to infanticide. He next applied to the mother of the chief, but she contended for the ancient privilege of the caste, and referred him to Jehaji, adding, at the same time, ‘ the Jarejahs have never reared their daughters, nor can it now be the case.’ He ceased not, however, to make his attacks upon Jehaji, from whom, after much solicitation, and giving him to understand the advantages and credit which he would derive from the Company, by complying with the requisition, he obtained a conditional writing, to the following effect : ‘ From motives of friendship, the Honourable Company have urged me to preserve my daughters ; to this I consent, if the chiefs of Nowanaggar and Gondal agree.’ By the influence of a Brahman, the Gondal chief was at length prevailed upon to enter into a formal obligation to renounce for ever the practice of infanticide. Of this curious instrument the following is a translation :

"Whereas the Honourable English Company and *Anand Rao Gokawar Sena Khaskil Shumshir Bahader*, having set forth to us the dictates of the Sastras, and the true faith of the Hindus; as well as that the *Brahma-vaiverkeka Purana* declares the killing of children to be a heinous sin; it being written, that it is as great an offence to kill an embryo as a Brahman; that to kill one woman is as great a sin as a hundred Brahmans; that to put one child to death is as great a transgression against the divine laws as to kill a hundred women; and that the perpetrators of this sin shall be damned to the hell *Kulesoothela*, where he shall be infested with as many maggots as he may have hairs on his body; be born again a leper, and debilitated in all his members: We, *Jarejah Dewaji* and *Koer Nuthu*, Zemindars of Gondal (the custom of female infanticide having long prevailed in our *caste*) do hereby agree, for ourselves, and for our offspring; as also we bind ourselves in behalf of our relations, and their offspring, for ever, for the sake of our own prosperity, and for the credit of the Hindu faith; that we shall from this day renounce this practice; and in default of this, that we acknowledge ourselves offenders against the Sirkars. Moreover, should any one in future commit this offence, we shall expel him from our *caste*, and he shall be punished according to the pleasure of the two governments, and the rule of the Sastras."

This was now readily signed by all the chiefs except one, who at length also consented, but at the same time solicited an abatement of his revenue to reimburse the expense to which he would be liable in consequence of bringing up his daughters. Thus, says Major Walker, 'the Honourable Company's government have the merit of having directed their philanthropic attention to the abolishment of a custom as singular as barbarous; and as contrary to the general feelings of parents, and of humanity, as ever disgraced the history of man.' The happiest effects were immediately experienced upon the signature of the engagement; and, in the course of a few months, it became as difficult to prove the fact of any female children being put to death, as it formerly was to find one that had been saved. At the end of the year 1808, three infanticides only appeared to have been committed since the date of the obligation, and one of them rested on report only.

In the expedition to Kattawar, Major (now Colonel) Walker, on his halt at Dherole, had all the neighbouring Jarejahs who had preserved their children brought to his tent. 'It was extremely gratifying,' he writes, 'on this occasion to preserve the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation.' This visit must indeed have been peculiarly gratifying to Colonel Walker's feelings. 'The Jarejah fathers,' says Mr. Moor, 'who a short time back, would not have listen-

ed to the preservation of their daughters, now exhibited them with pride and fondness. The mothers placed their infants in the hands of Col. Walker, calling on him and their gods to protect what he alone had taught them to preserve. These infants they emphatically called "his children;" and it is likely that this distinction will continue to exist for some years in Guzzerat.'

We have now gone through the sad story of human artifice acting on human weakness? which, however, Mr. Moor, by his 'incidental notes,' 'remarks,' and 'illustrations,' has ingeniously contrived to swell out to more than 300 quarto pages. The main drift of these notes and illustrations appears to be that of advertising his Hindu Pantheon. Scarcely a page occurs which has not a reference to this elder, but we believe not the eldest, born of his brain; indeed the common inscription on the numerous guide-posts—'See my Hindu Pantheon'—so perpetually meets the eye as to be quite ridiculous. We were also amused with another article exhibited to public attention by Mr. Moor. After a long story, totally unconnected with his subject, he thinks it necessary to give a dull and prosing account of the manner in which an eastern correspondence is managed; and having talked a great deal about Indian and Persian impressions of seals of state, which have fallen into his possession, he adds, 'Among other subjects *of like value*, I am fortunate enough to possess an *unopened letter*, written by the late Great Moghul Shah Allum, to a personage of high consideration, with his signet unbroken. Any *virtuoso* desirous (as all such must surely be) of enriching his cabinet with so great a curiosity, may be accommodated with it on reasonable terms.' (p. 127.) On reading this passage we turned back to the title page to ascertain whether we had not committed a mistake by transcribing F. R. S. instead of F. A. S. and thus set down Mr. Moor as a person 'well skilled in various branches of natural science,' when we ought to have designated him as a dealer in broken pots and illegible manuscripts. If, however, there be any error in his titles, the printer solely is to blame.

We cannot think very highly of Mr. Moor's 'illustrations.' He is one of those who refer the origin of all human knowledge, institutions and customs to the Hindoos; who discover, in its purity, the philosophy of the schools of Athens and Rome in the Vedas and Puranas. Flowing from the Brahmans, the Greeks and Romans, Mr. Moor assures us, received it filtered through the priesthood of Egypt. The story of Telemachus appears to him to be stolen from the 'Travels and adventures of Kamarupa; and the fabulous relation of the Amazons was certainly borrowed from the Hindoos, because '*Hamazen* means *all-women*, and is pronounced very much as we sound *Amazon*.' Nay, he is al-

most convinced that the gold stick in waiting at St. James's was borrowed from the Choabdar, or staff-bearer of an Indian Behudar, who, as he says, 'carries a baton of *silver*;' and it is nearly certain with him, that our Christmas *Boxes* travelled all the way from Persia, because there the word *Bakshish* signifies a gift. We are heartily weary of such fooleries, which answer no other purpose than to bring into contempt what little of value may be discovered among the remains of antiquity in Hindostan.

FROM THE EUROPEAN MAGAZINE.

The works of the right Rev. Beilby Porteus, D. D. late Bishop of London: with his Life. By the Rev. Robert Hodgson, A. M. F. R. S. Rector of St. George's, Hanover-square, and one of the Chaplains in Ordinary to his Majesty. In six volumes, 8vo. 2l. 8s.

MR. HODGSON, the author of this publication, is a nephew of Mrs. Porteus. He was, for some years, chaplain to the Bishop, and was presented by his venerable patron to the living of St. George's, Hanover-square. Nobody could be better qualified to write the Bishop's life. No other person knew so well the different occurrences of it, or could so properly form an estimate of his lordship's character. Mr. Hodgson's task, however, has been considerably lightened, and the value of his book much increased, by having in his possession several manuscript volumes, in Bishop Porteus's own hand-writing, containing a great variety of facts and observations on the principal incidents of his life. From these volumes we are favoured with many extracts.

The Bishop was certainly a very sincere, worthy prelate. He had a great desire to do good, and spared no pains in the prosecution of his object. He was a man of superior abilities and attainments and will ever be revered as an ornament of the Bench. He seems to have done his duty without fear or favour, and always to have remembered that he had a labour to perform for the advantages which he enjoyed. He was never inattentive to the offices of his sacred function. On some occasions, his zeal was manifested with apostolical intrepidity.

The Bishop was born at York, in the year 1731, and was the youngest but one of nineteen children. His parents were natives of Virginia, who removed to England, with a small fortune, in 1720. He was sent to a private school at Ripon, and afterwards to Christ's College, Cambridge. When he took the degree of A. B. his name appeared upon the tripos as tenth wrangler; and

the chancellor's prizes for classical merit having been just at that time instituted, he obtained the honour of the second. He was chosen fellow of his college, and ordained at the age of twenty-six. Soon after ordination, Mr. Seaton's prize was adjudged to Mr. Porteus's poem on *Death*: a composition which has been long and justly admired. In the year 1762, Archbishop Secker appointed him one of his domestic chaplains, and he quitted college, where he had lived for fourteen years, to reside at Lambeth. In 1765, Mr. Porteus married Miss Hodgson, of Ashbourne, in Derbyshire; and in the same year he was presented by the Archbishop, to the two small livings of Rucking and Wittersham, in Kent, which he afterwards resigned for the rectory of Hunton, in the same county, in addition to a prebend at Peterborough, which had been given him by his Grace before. Upon the death of Dr. Denne, 1767, he obtained the rectory of Lambeth, and, soon after this, took the degree of D. D. In 1769, he was appointed king's chaplain; and, shortly after, was made master of the hospital of St. Cross, near Winchester. In 1776, he kissed his Majesty's hand on his promotion to the see of Chester; a preferment, says Mr. Hodgson, on his own part, perfectly unsolicited, and so entirely unlooked-for, that, till a short time before it happened, he had not the smallest expectation of it. He now very honourably resigned the living of Lambeth, which he had permission to retain, that he might be able to give an undivided attention to his episcopal duties. On the death of Bishop Lowth, in 1787, Dr. Porteus was translated to the see of London. He received on this occasion the following letter from Mr. Pitt:

" MY LORD,

" In consequence of the death of the Bishop of London, which took place yesterday, I lost no time in making it my humble recommendation to his Majesty, that your lordship might be appointed to succeed him. I have this moment received his Majesty's answer, expressing his entire approbation of the proposal, and authorizing me to acquaint your Lordship with his gracious intentions.—I have peculiar satisfaction in executing this commission, and in the opportunity of expressing the sentiments of high respect and esteem, with which I have the honour to be,

" My Lord,

" Your Lordship's most obedient,
and most humble servant,

" W. PITT."

" This important communication," Mr. Hodgson observes, " made in such flattering and gracious terms, was most gratifying to the Bishop's feeling: but yet the high station to which he was raised did not for a moment carry his thoughts from the great and only Disposer of all earthly good. Much as he felt the honour conferred upon him by

his sovereign, he looked beyond this world, up to Him, who is the King of kings; for, subjoined to a copy of the preceding letter, are written in his own hand the following words:—‘ I acknowledge the goodness of a kind Providence, and am fully sensible that nothing but this could have placed me in a situation so infinitely transcending my expectations and deserts.’

“ This appointment, like all that he had before filled, was, on his own part perfectly unsought-for and unsolicited. So far, indeed, from being desirous of a change of station, he had, on the contrary, many substantial reasons for wishing to retain the bishopric of Chester. During his residence in that city, the attention he had uniformly showed to all ranks of people; the ease and affability of his whole deportment; his kindness to all who needed his assistance; the warm interest he took in the affairs of his clergy; his endeavours to promote in every way the cause of religion, and the good of those committed to his charge; all this had placed him high in public estimation, and rendered him in every part of his diocese respected and beloved. It was not therefore without much regret, and a hard struggle with his own feelings, that he quitted a situation to which he was most sincerely attached, to enter upon another, where the duties were more burthensome, and the responsibility greatly increased.

“ In addition to this, he was under the necessity, by accepting the see of London, of giving up his living at Hunton; that calm, delightful retreat, where he had spent so many years of happiness, and which, I am persuaded, no accession of dignity, no increase of revenue, would have ever induced him to resign, had it not been for the high and honourable principal, which in all circumstances governed him through life—the relinquishment of private enjoyment for the sake of public usefulness. To those who knew him well, as it was my privilege to do, it is superfluous to say, that he quitted this favourite residence with infinite regret. His own words will best express what he felt upon the occasion.

“ When I took my leave of Hunton early in the morning, and cast a parting look on the rich vale below (the sun shining gloriously upon it, and lighting up all the beauties of that enchanting scene), my heart sunk within me; and as I went slowly up the hill, I could not forbear repeating and applying to myself those exquisite lines of the Minstrel,

“ O ! how canst thou renounce the boundless store
Of charms, which Nature to her vot’ries yields;
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of Morning gilds,
And all that echoes to the song of Even;
All that the mountain’s sheltering bosom shields,
And all the dread magnificence of heaven;
O ! how canst thou renounce, and hope to be forgiv’n !”

“It was, indeed, a long time before I could forgive *myself*. But various circumstances rendered this sacrifice necessary ; and, by degrees, custom reconciled me to a scene very different from that to which I had been so long accustomed, and which it cost me no small pain to renounce.”

Bishop Porteus had much at heart the improvement of the condition of the negro slaves employed in the cultivation of the West India islands, and their instruction in christian knowledge. We are informed, and we believe, that “he did all that the most active and unwearied zeal could do, to advance in every possible way” this great object. As the ecclesiastical superintendant of the colonies, he, at various times, and in the most earnest manner, impressed the necessity of attention to the religious instruction of the negroes, on the governors and proprietors of the different islands. His benevolent mind was much interested in the abolition of the slave trade ; and when this happy event was brought about in the year 1807, his sentiments and feelings were thus expressed on paper :

“The Act,” he says, “which has just passed, has at length put a period, in this country, to the most inhuman and execrable traffic that ever disgraced the Christian world ; and it will reflect immortal honour on the British parliament and the British nation. For myself I am inexpressibly thankful to a kind Providence, for permitting me to see this great work, after such a glorious struggle, brought to a conclusion. It has been for upwards of four-and-twenty years the constant object of my thoughts ; and it will be a source of the purest and most genuine satisfaction to me during the remainder of my life, and above all at the final close of it, that I have had some share in promoting, to the utmost of my power, the success of so important and so righteous a measure. It ought to be remembered, however, in justice to a most worthy man, no less remarkable for his modesty and humility, than for his learning and piety, I mean Mr. Granville Sharp, that the *first* publication which drew the attention of this country to the horrors of the African trade, came from his pen ; and that at his own expense, and by his own personal exertions, he liberated several negroes from a state of slavery, who were brought over by their masters to England, with an intention of carrying them back again to the West Indies.

“Upon the whole, long and severe as this conflict has been, the labour of it is amply repaid by the immense magnitude of the benefit obtained by it. It is nothing less than a total change in the condition of one quarter of the habitable globe, containing many millions of inhabitants ; a change from the lowest abyss of human misery, to ease, to freedom, and to happiness. What a glorious work for this country to have accomplished ! and what a contrast is there between the conduct of the common Enemy of mankind, and that of the English Government—the former desolating, enslaving, and deluging with blood the Con-

continent of Europe—the latter giving liberty, not merely political liberty, but real, substantial, personal liberty, to the continent of Africa!*

“It was said by Mr. Pitt, that the slave trade was the greatest practical evil that ever afflicted the human race: and, if this be true, the annihilation of that trade is the greatest practical good that can be conferred on man: and so I firmly believe that it will prove to be. There never was, I am persuaded, from the beginning of the world to this hour, a single instance, in which so great a quantity of evil was ever exterminated from the earth, and so great a quantity of good produced, as by this one act of the British legislature. It will call down upon us the blessing of millions, not only now in existence, but of millions yet unborn: and, what is still more important, it will draw down upon our arms the blessings of Heaven: and be the means of securing to us the favour of that Being, whose hand outstretched in our defence can alone carry us safely through the dangers that surround us!

“Of the conduct of Mr. Wilberforce, in the prosecution of this great cause, I cannot express my admiration in adequate terms. The applause he received was such, as was scarcely ever before given to any man sitting in his place in either House of Parliament: but, had it been even greater than it was, he would have deserved it all, for the unceasing efforts, the firm, unshaken, intrepid perseverance, with which he maintained, and finally brought to a successful issue, the most glorious battle that ever was fought by any human being.”

The following is the Bishop's interesting account of a visit which he paid, in autumn 1801, at the residence of the Princess Charlotte of Wales:

“Yesterday the 6th of August, I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine; and the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the young Princess. She is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and on being told, that when she went to South-End, in Essex, as she afterwards did for the benefit of sea-bathing, she would then be in my diocese, she fell down on her knees and begged my blessing. I gave it her with all my heart, and with my earnest secret prayers to God, that she might adorn her

* “How perfectly applicable to this country, with a few slight alterations, is that eloquent eulogy of the Greeks upon the Roman people. The former exclaimed with ecstasy. “*Esse aliquam in terris gentem, quæ sua impensa, suo labore ac periculo, bella gerit pro libertate aliorum; nec hoc finitimis, aut propinquæ vicinitatis hominibus, aut terras continenti junctis præstet: maria trajiciat, ne quod toto orbe terrarum injustum imperium sit, et ubique Jus, Fas, Lex potentissima sint.*” Liv. l. xxxiii. c. 33.

illustrious station with every Christian grace ; and that, if ever she became the Queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness, through every part of her dominions !

We will venture to give one more extract from this most entertaining publication ; particularly as it relates to an interview which the Bishop requested with his Royal Highness the Prince of Wales ; an interview which has been much talked of, and the object of which has been misrepresented. The venerable subject of these Memoirs was at this time in his seventy-eighth year.

“ I had for some time past,” he says, “ observed in several of the papers, an account of a meeting chiefly of military gentlemen, at an hotel at the west end of the town, which was regularly announced, as held *every other Sunday* during the winter season. This appeared to me, and to every friend to religion, a needless and wanton profanation of the Christian Sabbath, which, by the laws both of God and man was set apart for very different purposes ; and the bishops and clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not ; and therefore thought it best to go at once to the fountain-head, to the person of the highest and principal influence in the meeting, the Prince of Wales. I accordingly requested the honour of an audience, and a personal conference with him on this subject. He very graciously granted it ; and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed that he saw no reasons for holding the meeting on Sundays, more than any other day of the week ; and he voluntarily proposed that the day should be changed from Sunday to Saturday, for which he said that he should give immediate orders.

“ Thus auspiciously ended this interview ; and during the whole time, I was charmed with his fine, open, manly countenance, the peculiar mildness and gentleness of his manner, the elegance of his language, and the clearness and precision with which he gave me the history of the whole meeting.” — “ Surely,” adds the Bishop, in language the truth of which will be universally acknowledged, “ it is in the power of such a man, in a station of such eminence, and formed as he is to be the delight not only of this country, but of all Europe, so to win the public affection, as ‘ to bow the hearts’ of all the people of England, ‘ as it were the heart of one man !’ ”

“ Within a very few days after this interesting occurrence at Carlton-house, a visible and alarming alteration took place in the Bishop’s already shattered and exhausted frame ; and it became evident to those most constantly with him, that nature could not much longer sustain the shock. He was himself indeed strongly impressed with the conviction, that his end was fast approaching ; and he contemplated the event with all that calm, composed resignation, which nothing can inspire but a deep sense of piety, and a devout, religious sub-

mission to the will of God. On Thursday, the 10th of May, I saw him for the last time : and never can I forget the affecting solemnity of voice, and look, and manner, in which he begged my most earnest prayers for his early and easy release. He said little more to me, for his mind seemed wholly absorbed in the near prospect of an eternal world. The following day he was, at his own desire, removed to Fulham : and, for a short time, the change of air and scene appeared to cheer and exhilarate him. As he sat the next morning in his library, near the window, the brightness of a fine spring day called up a transient glow into his countenance ; and he several times exclaimed, "O, that glorious Sun !" Afterwards, whilst sitting at dinner, he was seized with some slight convulsions, which were happily, however, of short duration ; and he then fell, *as it seemed*, into a gentle sleep. It was the sleep of death. From that time he never spoke, and scarcely could be said to move. Without a pang or a sigh,—by a transition so easy as only to be known by a pressure of his hand upon the knee of his servant, who was sitting near him,—the spirit of this great and good man fled from its earthly mansion to the realms of peace !

"How truly were his own prayers accomplished, thus beautifully expressed many years before, in his poem upon Death :

—————" At Thy good time
 Let Death approach ; I reck not :—let him come
 In genuine form, not with thy vengeance arm'd,
 Too much for man to bear. O ! rather lend
 Thy kindly aid to mitigate his stroke,
 Then shed thy comforts o'er me ; then put on
 The gentlest of thy looks ; then deign to cheer
 My fainting heart with the consoling hope
 Of Mercy. Mercy, at thy hands ! And Thou,
 Whom soft-eyed Pity once led down from heaven
 To bleed for man, to teach him how to live,
 And, O, still harder lesson ! how to die ;
 Disdain not thou to smooth the restless bed
 Of sickness and of pain. Forgive the tear
 That feeble Nature drops ; calm all her fears ;
 Fix her firm trust on thy triumphant Cross,
 Wake all her hopes, and animate her Faith ;
 'Till my rapt Soul, anticipating Heaven,
 Bursts from the thralldom of incumb'ring clay,
 And, on the wings of ecstasy upborne,
 Springs into Liberty and Light and Life."

"In obedience to express directions, which he left in writing, he was removed to Sundridge, and there interred in a vault, in the church-yard, which he had sometime before caused to be erected. The inscription on the tomb simply records, in compliance with his own wish, the dates of his birth and death ; the former, on the 8th of May 1731 ; the latter, on the 13th of May 1809."

The Bishop left by will 300*l.* to be distributed, within three months after his decease, to the poor of the different parishes with which he was connected ; and the reversion of 8,400*l.* 3 per cent. stock, at the death of Mrs. Porteus, to different public charities. He left to his successors, the Bishops of London, the portraits of his predecessors in that see, together with his own by Hoppner, his collection of books, and, with the exception of 300*l.* applied to another purpose, value of the copy-right of his printed works, as the commencement of a fund for the erection of a new wing for an episcopal library, to correspond with what is now the episcopal chapel at Fulham palace.

Numerous were the acts of liberality and benevolence which the Bishop performed in his life-time. Of many of these the public have not, nor ever will be, told. He erected and endowed a chapel of ease at Ide-hill, in the parish of Sundridge, in Kent, and built a house for a resident minister. He transferred the sum of 6,700*l.* 3 per cents. into the hands of the four archdeacons for the time being of the diocese of London, the interest of which he directed annually to be distributed at their discretion, in sums not exceeding 20*l.* to a certain number of the poorer clergy in that see. He transferred 1,400*l.* 4 per cents. for the establishment of three prizes, to excite the emulation of the students at the college in Cambridge at which he had been educated. One of the prizes he directed to be given to the best reader of the lessons in the college chapel. These are works which will endear the name of Bishop Porteus to posterity.

We have only room to add, that Mr. Hodgson has acquitted himself, in this publication, with great ability ; has written in a style worthy of his subject. He has brought together many interesting incidents, and placed them before us with scholar-like perspicuity. His own remarks are sensible and judicious ; and his praise of his patron, wherever he bestows it, is extorted from him by the action of which he gives an account. He says, with great candour and feeling, " When the heart overflows with gratitude, such, I trust, as I shall ever feel, for a long course of uninterrupted kindness, friendship, and protection, it is, perhaps, impossible to divest the mind altogether of partiality. I am, not, however, aware that I have overstated any single fact, or ascribed to the Bishop a single quality which he did not possess. All, therefore, I can say is, (and they are his own words as applied to Archbishop Secker) that if he really so lived and acted that the most faithful delineation of his conduct must necessarily have the air of panegyric, the fault is not in the copy, but in the original."

A neat engraving is prefixed to this volume ; but it does not convey, to our eyes, a strong likeness of the good Bishop.

SPIRIT OF MAGAZINES.

FROM THE MONTHLY ANTHOLOGY.

EXTRACTS

From the Journal of a gentleman on a visit to Lisbon.

(Concluded from page 169.)

THE nobility in this country are as poor as they are proud. Two or three have fortunes of five or six thousand pounds sterling a year. The rest dwindle into insignificant incomes. Titles are not hereditary. A duke or marquis enjoys his title by creation only. The honour is conferred in the same manner as that of knighthood in England. The servility of the Portuguese to their superiors, is exceeded only by their fulsome politeness towards their equals. If they confined their civility to bows and scrapes, it would be well enough. I should have no manner of objection. But when they meet in the streets they embrace with the utmost ardour, and *kiss each other*. It is extremely pleasant to see two of these cleanly gentlemen hugging one another on a hot day, and it must, I conceive, be still more agreeable to the parties concerned. Peasants, ass-drivers, muleteers, and beggars, manifest in their rencounters a politeness as polished, and an affection equally ardent. They take off their hats, bow down to the ground, embrace, hold each other a long while by the hand, inquire after the healths of themselves and of all their respective families, adding invariably, "*Estou a seus ordens, estou seu criado.*"

There are in Lisbon no literary journals of any kind. One miserable newspaper only, called *Diario de Lisboa*, is published weekly, which usually contains news six months old. All English newspapers are prohibited. The Madrid Gazette, which is but one degree better, is the only foreign paper taken at the Coffee-houses. There are in various parts of the town book-stalls and

booksellers' shops. But they seldom contain any books worth buying, unless you are partial to the biography of saints, and literature of this kind. I purchased, the other day, a history of the eleven thousand virgins, in the study of which I am now deeply engaged. The pictures and prints exposed at the shop windows for sale, proclaim the arts of painting and engraving to be at an equally low ebb. Those intended for the most serious subjects, resemble caricatures, and those designed for caricatures are without the least shadow of humour, and remarkable only for the most gross and disgusting indecency. The most popular prints at present are the Prince Regent's portrait, and his departure for the Brazils. A description of the latter could not be read without laughter, and such a face as the former I never saw before. It has considerably more resemblance to a baboon than to a man, and not to the most comely of the species either. Yet Bartolozzi has long been here, and languishing in neglect. A Portuguese artist has painted a picture of the battle of Vimeira, in which the English troops are not visible.

The most common sign at a tavern door in this country is a wine bush. "Good wine needs no bush." The old alliance between the two respectable professions of surgeon and barber, which seems in England to have expired with Patridge, still continues here unimpaired. A hair-dresser, or periwig-maker is in quite a distinct vocation, and is looked upon by a professor of the art of shaving and bleeding with sovereign disdain. A taylor, with us, sits cross-legged on a board. Here he sits at work on a stool like a shoemaker.—The "insolence of office" is not more conspicuous than "the law's delay." There is no country where the laws are so iniquitous, and so badly administered. Prisoners often remain many years, without trial, in dungeons, and perhaps are at last capriciously discharged without knowing for what they were confined. The clergy are not amenable, let them commit what crimes they may, to the civil law. Common criminals are hung; but the *Fidalgos*, whose blood is uncontaminated with base plebian mixture, have an enviable privilege. They are *permitted to have their throats cut*. A surgeon marks a line with a piece of chalk across the wind-pipe of nobility, which is followed by the hangman with a long sharp sort of a carving-knife. I remember reading when I was a youth, in that philosophical work, the Newgate Calendar, that my lord Ferrars, on being condemned for murdering his servant, petitioned to be beheaded. His request not being granted, he rode to the gallows in his own coach, and was *hanged in a silken rope*. Lord Lovat, when told that his head should not upon certain conditions be stuck on a pole, manifested rather more indifference, if we may judge by his answer. The gallows in England is a very demo-

cratic sort of machine. There is no greater leveller of distinctions. Two offenders were condemned to be hanged at Tyburn on the same day. The first was sentenced for an exploit on the highway. The latter, who was a chimney-sweeper, was about to suffer for a more ignoble robbery. The highwayman was dressed in gay apparel, and mounted the cart with alacrity. Smut followed with slow and reluctant steps. As the clergyman was fervently praying, the former was very attentive, which the chimney-sweeper observing, and being willing to participate in the same spiritual benefit, he approached near to his fellow sufferer. This liberty was met with a repulsive look from his companion, which for some time kept him at a distance. But unmindful of this angry check, when he presumed to advance a little nearer still, the gay robber disdainfully said, "Keep farther off, can't you?" "Sir," replied the indignant sweep, "I won't keep off. I have as *much right* to be *here* as *you*." Customs differ strangely in different countries. In Spain and Portugal, a man who is an executioner entails eternal disgrace on his posterity. He is obliged to live by himself. No one will speak to him or associate with him, and his sons, if he is so unfortunate as to have any, are obliged like the tradesmen in China, to follow their father's profession. Now, in Circassia people of quality exercise this office, and deem the employment an honour. So far from being accounted infamous, it reflects lustre on a whole family. A Circassian will boast what a number of *Hangmen* he has had among his ancestors. Religious executions have of late years become much less terrible than formerly. The authority of the inquisition, which was once so dreadful, is now very seldom exerted. Several years have passed since the Portuguese have been gratified by their national spectacle, an *auto da fè*. It used to be a principle with the inquisitors, that it was much better for many good catholicks to suffer, than for one heretick or Jew to go unpunished, for, by the life of the latter, numbers might be perverted: whereas, by putting a true believer to death, you only secured his salvation. By means of this christian-like doctrine, many days of amusement were afforded to the good people of Lisbon. Within the last fifty years the burning of a Jew formed their most exquisite delight. They thronged in crowds to behold this triumph of faith, and the very women shouted with transport as they witnessed the writhings of the agonizing martyr. Neither age nor sex could save this race from persecution. The best of the Portuguese dramatic writers, Antonio da Silva, was burnt solely because he was a Jew. The last that suffered by this tribunal was a half crazy Israelite, who probably was more of a fool than rogue.—He pretended to be a magician, and took in several credulous people before he was discovered by the

spies of the holy office. He gave out that he had known Nebuchadnezzar very intimately ; that Job and he had been cronies, and partners together in the same misfortunes. He said that he had carried on a brisk trade as a wine merchant near two thousand years ago in Jerusalem, but was at length swindled out of his property by Judas Iscariot ! The Jews were banished from Spain, in 1482, by Ferdinand and Isabella. All who would not consent to embrace christianity were ordered to depart the realm within four months, under pain of death. The greater portion of them took refuge in Portugal, where they were received upon certain conditions by John the second. For a large sum of money they obtained this monarch's permission to remain in his dominions until ships to carry them away could be provided. John readily took their money, which when he had got retracted his promise. He allowed no ships to receive them, and as soon as the stipulated term had expired, he sold them to his subjects for slaves, and confiscated their property. His successor Emanuel set them at liberty, but ordered them soon after to depart the kingdom under pain of servitude for life, unless they were baptized within a specified time. When the period for their departure arrived, the king ordered all their children under fourteen years of age to be taken away and baptized by force. Numbers of the miserable parents, to prevent this, destroyed their children, and afterwards themselves. Not content with this, Emanuel would not allow any to embark, but offered them the alternative of baptism or slavery. The wretched victims of bigotry chose Christianity in preference to servitude, and upwards of three hundred thousand persons submitted to be baptized. Notwithstanding this apparent acquiescence, the Mosaic law was, and is still secretly transmitted from generation to generation, and that aversion to a religion which they were thus forcibly compelled to embrace, became more inveterate. The tyranny of the inquisition, the persecution and death of so many of their race, has not in any degree abated their fondness for the faith of their fathers. It has rather tended to fix them more strongly to it, and to render them more bigotted, although they have found it necessary to be more circumspect. You now know a Jew by his extra Catholic devotion, and the veritable Israelitish *phiz* is seen in half the people. The Marquis de Pombal was once opening a fountain in Lisbon, and a great concourse were assembled around him to witness the ceremony. One of his *court flies* observed to him, " See, my lord, like Moses you make the water flow from the rock." " Aye," said the minister, " and like him I am surrounded by the children of Israel."

October 26.

HAVING a strong desire to see the far-famed village of Cintra, as well as to visit the celebrated palace at Mafra, before I left Portugal, I took the first opportunity which my leisure afforded of accomplishing my wishes. On Sunday last, in company with three gentlemen, I undertook this long-contemplated excursion. As we had been pretty well satisfied with the conduct of *Senor Baltazar Pacheco*, the muleteer who escorted us in our trip to St. Ubes, we engaged the same gentleman to go with us on this expedition. He is a native of Galicia, and though sufficiently mulish in his disposition, we find him rather less difficult to deal with than the Portuguese of his fraternity. As we had found the calesa an uneasy vehicle, we hired for this journey a coach and six, thinking it would prove a more comfortable method of travelling. In this expectation, we were, however, most grievously disappointed. The six mules attached to the machine were harnessed with ropes. Their heads were as gaily bedight, and their rumps as ingeniously ornamented, as the animals that carried us on our former jaunt. If possible, we travelled more musically than before; each mule having twenty bells about his head and neck. After we had seated ourselves in the coach, we took notice of a trifling defect, of which we were not previously aware, viz. that our eyes, as we sat, were elevated about six inches higher than the tops of the windows. This was exceedingly well calculated for enabling us to enjoy the prospect, and for seeing the country to advantage. Being uncertain how we might fare on the road, we lay in a sufficient stock of provisions before we set out. In doing this our friend Balthazar was of considerable assistance to us, and notwithstanding it was a fast day, he procured us several articles by stealth; his conscience not being more nice in this respect than was that of Sancho Panza. At this season the weather is so hot, that travelling is disagreeable, except in the morning and evening. We therefore proposed to rest during the heat of the day at *Quehus*, and to proceed to *Cintra* as the sun declined. The country around Lisbon is agreeably diversified with orange and lemon trees, vineyards and *quintas*. The roads are mostly paved with large stones. The greater part of the country about the town is covered with large gardens, which are surrounded with lofty walls. You will sometimes travel for leagues without seeing any other object. The eye not only soon gets wearied by such a dull monotony, which is a remnant of the morose taste of the Moors, but you are in continual danger of mistaking the road. The appearance of these walls is more like fortifications than gardens. Strangers are particularly struck with the hedges by which the roads are skirted in this country. They are formed

of the *aloes* and the *Indian fig tree*. The former is used here only for hedges. This shrub is difficult to confine within bounds. It is easily planted, and will grow on the worst soil. The hedges formed of it are impenetrable to cattle. In September and the present month, when the aloes is in bloom, its high stems are covered with flowers, and it forms a very beautiful object. The stem at this time is twelve or fourteen feet in height. It blows the sixth or seventh year. As soon as the flowers are completely blown, the leaves begin to decay, and shortly wither and die. Numerous young sprouts are continually produced about the old plants. A kind of thread is made from the leaves of the aloes, by pressing out the juice, and scraping them until the nerves and ligaments become separated into fine threads. When this is done, they are hung over a cord in the sun to dry. The thread is not strong, and rots easily on being wet, yet it is employed for many purposes. The Indian fig-tree, called *figo do inferno* by the Portuguese, on account of its prickles, does not form so good a hedge as the aloes, but it will grow on a soil equally barren. This shrub is said to be originally from the Indies. It grows every-where without cultivation, in the crevices of rocks where there is scarcely earth enough for it to take root. The flower is about the size of a carnation, and of a deep orange colour. It produces a pleasant fruit, resembling the common fig, which is sold in the streets of Lisbon. We saw in the hedges many pomegranate trees. Notwithstanding we set out at an early hour, it soon became excessively warm. The sun at this season generates all sorts of reptiles. The hot weather hatched into life myriads of flies, gnats, beetles, and musquitoes.

“ The air

“ Was peopled with the insect tribe that float

“ Upon the noon-tide beam.”

We saw great numbers of lizards of different sizes. Some were small and apparently harmless. Others were so large and fierce that they turned about and hissed at Balthazar's bandy-legged dog. He barked at them most valiantly, though he seemed very unwilling to come to a closer encounter. The mouths of many appeared large enough to swallow a hen's egg. I took one in my hand. It was as cold to the touch as ice, and was beautifully speckled with blue, green, and yellow spots. The tail breaks off from the body, and continues a long time alive. Every-where by the road side, and in the fields, we saw snakes basking in the sun.

“ —The green serpent from his dark abode

“ Which e'en imagination fears to tread,

“ At noon forth issues.”

These reptiles are not confined to the country. They even infest the houses of Lisbon. You will frequently see lizards crawling on the walls of your bed chamber, where vipers also often penetrate. One of them having been discovered in the apartment of a lady, she searched for it a long time ineffectually. At last, accidentally casting her eyes on the serpentine fluting of her bed-post, she perceived that *the green and gilded snake had wreathed itself* about it. The way in which they exterminate these unpleasant inmates is, by sending for a priest, who exorcises them, and sprinkles holy water about the house.

At Quelus, in an enclosed solitary vale environed with hills, stands a royal palace. This edifice, which was a favourite residence of the Prince Regent, is spacious and richly furnished, though low and without regularity of design. It has, within the last year, been fitted up by Junot with great magnificence, for himself, or for whichever of his satraps Napoleon may have designed to place on the throne of Portugal. In the great hall of the palace, which is beautifully painted, he caused a magnificent throne to be erected. The decorations of this apartment are unusually splendid. Its walls are hung round with mirrors from the famous manufactory of St. Idelfonso, of vast dimensions.

“ in which he of Gath,

“ Goliah might have seen his giant bulk

“ Whole without stooping, towering crest and all.”

The palace is at present occupied by part of the British staff.

The amazing length of the leagues deceived us, and we were benighted. It grew very dark, and just before we reached Cintra, there came on a violent storm of thunder, lightning, rain and hail, in the midst of which our equipage broke down. Luckily no bones were broken. I thought Balthazar would have gone mad. He invoked St. Antonio and the holy Virgin to lend him their assistance, consigning his mules to all the devils in hell, whom he requested to come and carry off the coach. Seeing no signs which indicated the approach of the former personages, we left the driver of mules to get out of his difficulties as well as he could, and made the best of our way to the village, where we arrived, drenched to the skin. At the inn, which is kept by an Irish woman, we found ourselves amply compensated for the disaster which had befallen us. The landlady showed us the most assiduous attention. The excellence and neatness of her house cannot be exceeded even in England. We met with every luxury, both of bed and board. When we had dried our clothes, we found a most excellent supper provided for us a *P Angloise*. We had a beef-steak dressed to perfection. It was the first I had eaten since I left England, and equal to Dolly's.

Our hostess seemed indeed perfectly to understand the mode in which it should be cooked, as well as the rule laid down by the immortal bard :

“ —If it were done—when ’tis done,

“ Then, ’twere well it were done *quickly*.”

Balthazar came in while we were at supper, having by the assistance of some peasants, got his coach along. These gentlemen looked at us as we eat, with a sort of astonishment, regarding us apparently as cannibals. I heard one of them remark to another, *the cavalheros are eating raw beef*. Our hostess provided us with excellent beds, where we slept unannoyed by bugs, and undisturbed by mules. On going down in the morning we found a most luxurious breakfast spread out for us under an arbour in the garden, overshadowed by grape vines. The clusters of grapes which hung in the greatest profusion, we plucked as we sat at table. In addition to the novelties of toast and butter, we had fruits of all kinds gathered fresh from the trees.

The village of Cintra, which has recently become famous in a political point of view for the memorable convention, was always celebrated for the romantic and singular beauty of its situation. It lies at the base of a stupendous mountain on the north side of the ridge which terminates in the rock of Lisbon. The ridge is full of peaks, here and there covered with scanty herbage. The craggy and conical summits of the mountains which half encircle the village, are topped with huge blocks of granite, piled up in the most picturesque forms. Cintra derives its name from a temple which once stood on the promontory, dedicated to Cinthea or the moon. The mountains were called by the ancients, from this circumstance, *Montes Lunae*.

We visited the palace. It is an old irregular pile, and has been a favourite residence of several kings. We were shown the apartment in which Alphonso the Sixth was imprisoned, after being robbed by his brother of both crown and wife. The brick floor is worn deep by the steps of the captive monarch. In the great hall of the palace, where the grandees in former times were wont to assemble on state affairs, we saw the chair in which Don Sebastian sat when he announced to his counsellors his unfortunate and fatal expedition to Africa. It was in this hall that Alphonso the Fourth, surnamed the Brave, received from his nobles that memorable reproof which produced so beneficial an effect on his subsequent life. The chivalrous and heroic spirit which in those days animated the great men of the nation, has many ages since become extinct. The *shadow* of the freedom which Portugal once enjoyed, has long ceased to exist. Even the memory of it has passed away, and “her glory is

eclipsed forever." Alphonso ascended the throne in the vigour of his age. The pleasures of the chase engrossed all his attention. His confidants and favourites encouraged him, and allured him to it. His time was spent in the forests of Cintra, while the concerns of government were neglected, or executed by those whose interest it was to keep the sovereign in ignorance. His presence being necessary at a council, he entered the hall with all the impetuosity of a young sportsman, and instead of attending to affairs of the nation, with great familiarity and gayety he entertained his nobles with the history of a whole month spent in hunting, fishing, and shooting. When he had finished his narrative, a nobleman of the first rank rose up. "Courts and camps, Sire," said he, "were allotted for kings. They were not designed to be habitants of the forest. Even the affairs of private men are in jeopardy when recreation is preferred to business; but when the whims of pleasure engross the thoughts of a king, a whole nation is consigned to ruin. We are not assembled to hear the exploits of a huntsman. Such discourse is intelligible only to falconers and grooms. The motive which has summoned us hither is to deliberate on the public weal. In attending to this your majesty will have ample employment. If your majesty is disposed to listen to the wants of the people, and to remove the oppressions under which they are groaning, you will find them submissive and loyal. If not—" The king, starting with rage, interrupted him, "If not—What then?" "If not," resumed the nobleman, in a firm tone, "they will look for another king." Alphonso in the highest transport of passion expressed his resentment, and hastened out of the room. In a little while, however, he returned calm and reconciled. "I perceive, (said he) on reflection, the justice of your rebuke. A sovereign indifferent to the welfare of his people cannot expect their affection. He who will not execute the duties of a monarch, cannot long have good subjects. Remember from this day you have nothing more to do with a sportsman. Henceforth you shall find me a king." He was as good as his promise, and became afterwards, as a politician and warrior, the greatest sovereign that had ever swayed the sceptre of Portugal.

We went to see the gardens of *Penha Verde*. I took notice of a stone on the wall inscribed with these words, which may have some signification, but my philosophy cannot find it out.

Oculis

Quam

Naribus

Melior.

The garden contains a noseless, mutilated image of a sleeping Venus. A pious old lady mistook it for the Virgin Mary, and

used daily to pay her devotions to it. An Englishman being in the Campidoglio at Rome, made up to the statue of Jupiter, and bowing down before it almost to the ground, exclaimed, "I hope, worthy sir, if ever you get your head above water again, you will remember the respect I paid to you in your adversity." The motives which induced this gentleman so to speak, were very different from those by which the old lady was actuated. Her pious respect was owing to mistake alone, and proceeded solely from ignorance of the quality of the personage to whom she was addressing her prayers. Of course her devotion would go for nothing in case the *ancient regime* should be again established.

Penha Verde was once the magnificent seat of Don Juan de Castro. His heart is preserved in an urn in the garden, on which the following epitaph is inscribed.

Cor sublime, capax, et Olympi montis ad instar
 Amplius orbe ipso cor brevis urna tegit.
 Cor sanguineo concors compare Joanni
 India cui palmas subdita mille dedit.
 Cor virtutis amans, cor victima virginis almae,
 Corque ex corde pium, nobile, forte, valens.
 Non pars sed totus, latet hoc Saldanha sepulchro,
 In corde est totus, cor quia totus est.

The palace at Mafra is an amazing structure, but it is in a bad site, being close by the high road. The royal park which we passed on our right as we entered the village, is three leagues in circumference, environed by a wall eighteen feet high. The building is constructed of a kind of white marble. We visited it soon after we arrived. It is more indebted to magnificence of extent than to beauty of architecture for effect. This palace was founded by Don John the Fifth, in consequence of a vow made by him to St. Antonio, in case his queen, through the saints' intercession, should become *as women wish to be who love their lords*. The convent belonging to it contains cells for three hundred monks. In the centre of the fabric the church is placed, having the palace on one side, and the convent on the other. John, in erecting this pile, was no doubt actuated by a double motive; first, a desire of religious fame; and secondly, a weak and vain ambition to rival the ostentation of Philip the Second, who built the Escorial. There are, according to the printed description, in the whole building, eight hundred and seventy rooms, and two thousand five hundred windows. It covers more space than the Escorial, and is said to be more highly decorated, and richer in marble. There are thirty-seven windows in front. The edifice is quadrangular. Each side of the quadrangle is

upwards of seven hundred feet. The extent of the palace is the external square. The church and convent form the internal. The architect of this stupendous structure was one *Frederico Ludovici*, a German. The design affords no very favourable idea of his taste. The architecture is a spurious kind of Doric, of which order it has all the gloomy effect, without its grandeur of design or exactness of proportion. There is a grand flight of stairs projecting a hundred and fifty-two feet into the square before the building. Under the entrance are twelve gigantic statues of Italian marble very well executed. The portico is of two orders of architecture, each of six columns. The first is Ionic; the second composite. The church has a cupola of the Corinthian order. The entrance into the church is by five doors. There are six altars, over each of which is a marble basso relievo. At the principal altar are large tables of black marble so highly polished, that they were used by the founder as mirrors. The columns of the church are exceedingly grand. They are of very fine marble, each hewn out of a solid block. The effect within the church produced from

“ —The high embowed roof,
The antique pillars massy proof,
The storied windows richly dight,
Casting a dim religious light,”

MILTON.

is uncommonly impressive. There are prodigious suits of apartments in the palace. The room appropriated to the library is very spacious, and elegantly decorated. It is three hundred and eighty-one feet in length, and forty-three in breadth. Its shelves are loaded with

“ Unwieldly volumes, and in number great,
And long it is since any reader's hand
Has reach'd them from their unfrequented seat,
For a deep dust, which time does softly shed,
Where only time does come, their covers bare,
On which grave spyders streets of webs have spread,
Subtle and slight as the grave writers were.”

DAVENANT'S GONDIBERT.

The French, it is said, have robbed the library of some valuable manuscripts and rare works. An English gentleman who was residing at Mafra, having for some time frequented this library, without ever meeting any one there to interrupt his solitude, said to the person by whom he was introduced, “ It would be very fortunate for this nation, sir, if your prime minister dealt with the king's treasury as the honest monks of this convent do with the library here. They scorn to turn the use of it to their

advantage." The whole of this gigantic edifice is covered with a flat roof, flagged with tiles. This platform affords a very agreeable terrace for walking. There is a choice collection of plants in the gardens of the palace, which have however latterly been entirely neglected, and overrun with weeds. The whole of the space allotted for the royal chase, which contains upwards of a hundred thousand acres, is enclosed by a high wall. All the members of the royal family have been remarkable for their attachment to the pleasures of the chase, the object of which is generally the wild-boar. The prince regent is *a mighty hunter before the Lord*. His mother also, when she was in *her right mind*, was a perfect female Nimrod. Her majesty was quite as remarkable for her dexterity and persevering in hunting, and for her expertness at the gun, as her catholic brother. She used to ride *astride* in *leather breeches* and boots. We found the inn at Mafra, considering it was a Portuguese *estalagem*, pretty good, that is, as far as relates to the eating part of it. As for sleeping, we were not so extravagant as to expect much of that luxury. They gave us for dinner a favourite Portuguese dish, and of all their messes it is the most tolerable. It was lean pork seasoned with garlic, and steeped in port wine. Eight or nine looking-glasses were hung round the walls of our dining room—For what purpose I do not know, for by my admeasurement their height from the floor was ten feet. They are no doubt wisely kept for show, as no man under the stature of O'Brien could see his face in them without stilts. The room where I lay was furnished with one solitary chair, of which but half the bottom was serviceable. My toilet was an old chest. The bark on my bed-posts had never been stripped off, and the head of the bed was beautified with a huge crucifix, which seemed to be a monumental cross, in memory of some unfortunate wight, cruelly murdered and eaten up by the bugs and fleas. Several very edifying and ingenious pictures adorned the apartment. One was a representation of Christ walking on the sea. He was seizing hold of Peter by the collar, as he was in the act of sinking. The crew of the ship were as tall as the mast, and yclad in red jackets. Another was intitled *Nosso Senhor de Brasil—Our Lord of Brazil*. It represented Christ crucified. The figure on the cross was *an Indian*! We could procure no candles at the inn. They used only lamps. While we were at supper I desired the waiter to bring me some oil to dress a sallad. He took down a lamp which hung over the door, and was proceeding to pour out its contents into the dish, had I not fortunately discovered his intention time enough to prevent his carrying this purpose into execution. They never eat oil here except it is rancid. Florence or French oil a Portuguese will not touch. He says it has no taste. The same kind

of oil which they eat is burnt in lamps, and it often happens that there is no other flask for it in the house. They use it instead of butter and fat, with all kinds of food. The quality of the oil is rendered much worse than it otherwise would be, by the manner in which it is prepared. In France the olive is plucked by the hand. Here they beat the branches of the tree with long poles. The fruit as it falls, is sometimes received in cloths extended beneath, but more generally it is suffered to fall on the ground, by which it becomes bruised and dirtied. There is also, a great want of cleanliness in the presses. Every kind of filth gets mixed with the olives. Oftentimes, instead of putting the fruit into the press immediately on its being gathered, it is thrown into heaps, and strewed with salt. Here it is suffered to ferment, in order to produce a greater quantity which is of inferior quality. The oil presses are worked by oxen. They pickle in this country only the ripe brown olive, than which to my taste nothing can be more villanous. You will, however, meet at the English houses only the unripe Spanish olives.

In the morning we set out on our return. Just before we got into the coach, we witnessed a battle between our charioteer and another driver of mules. They fought with the palms of their hands like women. The battle was short, but had like to have proved bloody. Balthazar's antagonist, who appeared to be considerably worsted in the engagement, as he was retreating, took up a great stone and threw it with all his might at the head of his adversary. Luckily it did not hit the object at which it was aimed, for if it had, in all probability he would have fought no more battles in this world. We arrived at Lisbon in the evening without any accident.

FROM THE MONTHLY MAGAZINE.

Memoirs of the Life of RICHARD CUMBERLAND, Esq. B. A. of Cambridge,
port. on p. 185 L. L. D. of the University of Dublin, &c. &c.

IT is no less true than melancholy, that the harvest of literature is rather seductive than profitable, and that the lives of men of letters generally exhibit either a sad series of great disasters, or an ill-omened catalogue of petty evils. Every other profession repays most of its votaries with bread, if not with affluence. All the liberal, and not a few even of the mechanical arts, hold out a prospect of successful exertion and advantageous industry. The pursuits of divinity, law, and physic, enable multitudes not only to pass away their time in the sun-shine of prosperity, but also afford sufficient wealth to lay the foundations of family greatness, and

either procure or transmit riches and honours on the part of themselves or posterity. But it is far otherwise with literature. Not to mention the fate of many ancient poets and philosophers, it cannot be recollected without emotion, that Dryden lived in indigence, and that Otway died in want. Advancing nearer to our own times, it must not be forgotten, that the earlier part of Johnson's progress was spent in poverty, while the latter portion of Murphy's did not remain unvisited by domestic calamities. It is melancholy also to reflect, that the name of the individual, who is the subject of the present article, will perhaps be added hereafter to the list of those who have deserved well of their country, without sharing its favours; that he has contributed to amuse, enlighten, and instruct the age in which he lived, without any adequate remuneration: and that he is one of those whose fate ought to reflect a blush on the cheeks of their contemporaries.

While treating of the life of Mr. Cumberland, it happens luckily for his biographers, that they cannot justly complain of penury, in respect to materials: it is selection rather than abundance that is wanting. He passed upwards of half a century in public life, while his conversation and person were familiar to many hundreds of those who passed the spring season at Tunbridge Wells, or spent the winter in the metropolis. For many years his merits were annually discussed by the public, either as a writer of a play, a novel, or a farce; he was known and distinguished as a man of taste; the earlier portion of his existence called forth and exhibited all the stores of profound literature; during the latter, he attempted to excel in the more difficult station of a critic, and either in one shape or another, his name was constantly in the mouths of all those who possessed or affected a knowledge of the classical pursuits of the present age. Nor was he himself forgetful of his own fame. His life and adventures are consigned to posterity, in memoirs written by his own pen, and he will live long in the memory of his friends and his family, who, although perhaps not best able, on account of their partiality, to estimate his merits, are assuredly the most competent judges of his private virtues, his domestic habits, and his social converse.

Richard Cumberland was born on the 5th of February, O. S. 1732. He originally sprung from a citizen of London, and to adopt his own language, he was "descended from ancestors illustrious for their piety, benevolence, and erudition." Dr. Richard Cumberland, consecrated bishop of Peterborough in 1691, was his great grandfather. This learned clergyman is the author of a very admirable work, "*De Legibus Naturæ*," in which he has bestowed much pains to refute the doctrines of Hobbes. He had been a simple parish-priest in the town of Stamford, in Lincolnshire; and so little was he disposed to intrigue for advancement,

that he received the first intelligence of his preferment by means of a paragraph in the newspapers, at a period when he was sixty years of age, and in a disposition of mind that induced him rather to shrink from, than to accept of, a mitre. He was at length induced to *episcopate* by the persuasion of his friend, the celebrated Sir Orlando Bridgman : but he afterwards resisted every offer of a translation ; and such was the virtuous simplicity of his life, that on the settlement of his accounts, at the end of every year, he distributed the surplus to the poor, reserving only the small deposit of twenty-five pounds in cash, found at his death in his bureau, with directions to employ it for his funeral expenses, a sum, in his mode of calculation, fully sufficient to commit his body to the earth. Such was the humility of this christian prelate, and such his disinterested sentiments, as to the appropriation of his clerical revenue !

Doctor Richard Bentley, the maternal grandfather of the subject of this memoir, was also a remarkable man, being the first critic of his age, and not only the friend of Meade, Wallis, and Newton, but celebrated by Swift in his "Battle of the Books," on account of his controversial intrepidity. Denison Cumberland, the younger son of Archdeacon Cumberland was his father, and Joanna, the younger daughter of Dr. Bentley, and the Phæbe of Byron's Pastoral, his mother. Their only son, Richard, was born in the Master's Lodge of Trinity College, "inter sylvas Accademi," under the roof of his grandfather Bentley, alluded to above, in what is called the "Judge's Chamber." During his infancy, he persisted in a stubborn repugnance to all instruction, and remained for a long time in a state of mutiny against the letters of the English alphabet ! When turned of six years of age, he was sent to the school of Bury St. Edmunds, and remained for a considerable period there, under the tuition of the Rev. Arthur Kinsman, who formed his pupils on the system of Westminster, and was a Trinity College man. This worthy master first raised the spirit of emulation in his bosom, by reprimanding him for his ignorance and inattention, in the presence of all the boys ; and his diligence being as usual followed by success, success in its turn encouraged him to fresh exertions. After this, he rose rapidly to the head of his class, and never once lost that envied situation, although daily challenged by those, who aspired to the chief place. Bishop Warren, and Dr. Warren, his brother, were two of the most formidable of the form-fellows.

About this period, young Cumberland first displayed a practical taste for the drama, by acting the part of Juba, while the virtuous Marcia "towered above her sex" in the person of a most ill-favoured wry-necked boy. Nearly at the same time he began to form both his ear and his taste for poetry, by reading, during

every evening to his mother, while at home, at the parsonage house of Stanwick, near Higham-Ferrars, in Northamptonshire. Shakspeare, at this period, was his favourite author, and he soon after resolved to try his own strength in slight dramatic attempts. His first composition was a *Cento*, which he entitled, "Shakspeare in the Shades," and was produced when only twelve years of age.

As his worthy old master at Bury School had intimated his purpose of retiring, the elder Mr. Cumberland transplanted his son to Westminster, where he was admitted under Dr. Nichols, and lodged in Ludford's boarding-house. On reading a passage in Homer, and another in Horace, he was immediately placed in the *shell*, which was no small honour; and among his contemporaries reckoned Cracherode, the learned collector, the late Earls of Bristol and Buckinghamshire; the Right Honourable Thomas Harley, who sat on the same form; while the Duke of Richmond, Warren Hastings, Colman and Lloyd, were in the under school, together with Hinchcliffe, Smith, and Vincent, who have succeeded in rotation as head masters.

In the fourteenth year of his age, young Cumberland left Westminster school, and was admitted a member of Trinity College, Cambridge. His father accompanied him thither, and placed him under the care of the Rev. Dr. Morgan, an old friend of the family, and a senior fellow of that society.

"My rooms," says Mr. Cumberland,* "were closely adjoining to his, belonging to that stair-case which leads to the chapel bell; he was kind to me when we met, but as a tutor I had few communications with him, for the gout afforded him not many intervals of ease, and with the exception of a few trifling readings in Tully's Offices, by which I was little edified, and to which I paid little or no attention, he left me and one other pupil, my friend and intimate, Mr. William Rudd, of Durham, to choose and pursue our studies as we saw fit. This dereliction of us was inexcusable; for Rudd was a youth of fine talents, and a well-grounded scholar. In the course of no long time, however, Dr. Morgan left college, and went to reside upon his living of Gainford, in the bishopric of Durham, and I was turned over to the Reverend Dr. Philip Young, professor of oratory in the University, and afterwards bishop of Norwich. What Morgan made a very light concern, Young made an absolute sinecure, for from him I never received a single lecture, and I hope his lordship's conscience was not much disturbed on my account, for though he gave me free leave to be idle, I did not make idleness my choice.

"In the last year of my being an under graduate, when I commenced Soph, in the very first act that was given out to be kept in the mathematical schools, I was appointed to an opponency, when at the same time I had not read a single proposition in Euclid; I had now been

* Memoirs, 4th edit. p. 69.

just turned over to Mr. Backhouse, the Westminster tutor, who gave regular lectures, and fulfilled the duties of his charge ably and conscientiously. Totally unprepared to answer the call now made upon me, and acquit myself in the schools, I resorted to him in my distress, and through his interference my name was withdrawn from the act; in the mean time, I was sent for by the master, Dr. Smith, the learned author of the well-known Treatises upon Optics and Harmonics, and the worthy successor to my grand-father Bently, who strongly reprobated the neglect of my former tutors, and recommended me to lose no more time in preparing myself for a degree, but to apply closely to my academical studies for the remainder of the year, which I informed him I would do."

Mr. Cumberland accordingly kept his word, and began a course of study so apportioned, as to allow himself but six hours of sleep, living almost entirely upon milk, and using the cold-bath very frequently. At length he was appointed, "nothing loth," to keep an act, and having distinguished himself on this occasion, the moderator concluded the day with a compliment to him. He soon after took his bachelor's degree, with great credit, and returned home to the paternal mansion, to suffer for his severe studies, a fever having taken place in consequence of intense application.

On his recovery, our author made an excursion to the city of York, and entered into a new scene of life; for we find him hunting in the mornings, dancing in the evenings, and reading nothing but Spenser's Fairy Queen. He appears, at this period, to have been much pleased with some elegiac verses, written by Lady Susan Stewart, daughter of a late Earl of Galloway, and, in composing some poetry of his own, rather celebrated for its piety than its point, of which we shall insert only the two first stanzas:

" True ! we must all be chang'd by death,
Such is the form the dead must wear,
And so, when beauty yields its breath,
So shall the fairest face appear.

" But let thy soul survey the grace,
That yet adorns its frail abode,
And through the wondrous fabric trace
The hand of an unerring God." &c.

On his return to college, a fellowship presented itself to Mr. Cumberland's view; but he was suddenly called on to take a part in very different pursuits, having been invited by Lord Halifax, then one of the ministers, to assume the situation of his private and confidential secretary. Notwithstanding this, he found means to make a short visit to his college, and was again admitted to its honours.

Meanwhile, his father, who like himself, had been educated at Westminster and Trinity College, Cambridge, having exerted his patriotism in behalf of the House of Hanover, was also patronized by Lord Halifax, and at length obtained the bishopric of Clonfert, in Ireland, whence he was afterwards translated to the see of Kilmore. His son, who looked up to the same source for protection, visited their noble friend at Horton, on the demise of his lady, and having removed to lodgings in Mount-street, almost entirely devoted himself to solitude and study.

As the nature of Mr. Cumberland's occupations, in his character of amanuensis to Lord Halifax, did not require the whole of his attention, he found leisure to cultivate an acquaintance with the celebrated Budd Doddington, and many other noted men of that day. In a short time after this, in consequence of a dispute between his patron and the prime minister, (the Duke of Newcastle), our author found himself in a very disagreeable predicament. Instead of looking up with the well-founded hope of preferment, he was soon taught to perceive that he was now no more than the ex-secretary of an ex-statesman. This recess from business, enabled him to visit Eastbury, a magnificent mansion appertaining to the statesman now just alluded to, who there as at his villa at Hammersmith, and his town-house in Pall Mall, was never approached by his admiring guests, but through a suite of fine apartments; and they were rarely seated "but under painted ceilings, and gilt entablatures."

After obtaining a lay fellowship at Trinity College, he composed his first dramatic poem, "The Banishment of Cicero," in five acts; but he himself candidly allows, that for a "hero," he was not happy in his choice of the Roman orator. Anterior to this, he had written his "Caractacus," and even in his boyish days he addressed "Farewell lines to Hammond." His first offering to the press, however, was in the shape of a poem, entitled "St. Mark's Eve," published by Dodsley, and from which neither the author nor bookseller, appear to have derived any profit.

He now got acquainted with Mr. Charles Townshend, the celebrated wit, for whom he solved an enigmatical question, and reviewed and criticised an elaborate report, while one of the Lords of Trade. Mr. C. also made some translations in verse, from the Troades of Seneca, and was introduced by Lord Halifax to Garrick, who then resided at Hampton; but he declined accepting of his "Cicero," for the stage, and the author is candid enough to remark, "that when he published this play, he was conscious that he published Mr. Garrick's justification for refusing it."

Mr. Cumberland now began to think of settling in life; and having obtained the office of crown-agent for the province of

Nova Scotia, by means of Lord H. he paid his addresses to Miss Ridge, daughter of George Ridge, esq. of Kilmiston, in the county of Kent, and "had the unspeakable felicity to find them accepted and sanctioned by the consent of all parties concerned: thus," added he, "I became possessed of one whom the virtues of her heart, and the charms of her person, had effectually endeared to me, and on the 19th of February, 1758, (being my birth-day), I was married by my father, in the Church of Kilmiston, to Elizabeth, the only daughter of George and Elizabeth Ridge."

In consequence of a change in the administration, on the death of George II. Lord Halifax again returned to power, and was soon after appointed to the high office of viceroy of Ireland. Our author as well as his father, accompanied him thither, and resided for some time in Dublin Castle, as Ulster Secretary. He at the same time, was entrusted with the management of the lord lieutenant's private finances, which were in a very deranged state.

On the new king's accession, Mr. C. composed and published a poem addressed to the young sovereign, his present majesty, in blank verse. Soon after this he retired from Ireland, "perfectly clean-handed," without advancing his fortune a single shilling, but from the fair income of office, and his disinterestedness never having been betrayed to accept of any thing which delicacy could possibly interpret as a gratuity. Anterior to his departure, he was offered the rank of a baronet by his patron, which he respectfully declined. On his return to England, he found a place of 200*l.* per annum, his sole reward, after eleven years attendance, and Mrs. C.'s fortune of 3000*l.* reduced to a very small balance. His situation however, was considerably mended by an office in the Board of Trade, conferred by the late Earl of Hillsborough. As his new employment consumed but little of his time, he composed the "Summer's Tale," which had a run of nine or ten nights, and he sold the copy-right to Mr. Dodsley for a liberal remuneration.

He now relinquished what he is pleased to term "his melodious nonsense," to Bickerstaffe, the writer of popular operas; and on the advice of Smith, the actor, betook himself to legitimate comedy, and brought out the "Brothers," at Covent Garden Theatre. Some complimentary lines in the epilogue, introduced him once more to Garrick, and a lasting friendship was thenceforth formed between them.

In the course of the ensuing year, Mr. C. paid a visit to his father in Ireland, and laid the plan of his "West Indian." While resident there, he received the honorary grant of LL.D. from the University of Dublin. On his return, he entered the field of

controversy, and vindicated the insulted character of his grandfather Dr. Bentley, from "an offensive passage in a pamphlet written by Bishop Lowth, professedly against Warburton, acrimonious enough of all conscience, and unepiscopally intemperate in the highest degree, even if his lordship had not gone out of his course to hurl this dirt upon the coffin of my ancestor." He now got acquainted with Goldsmith, Burke, Reynolds, Soame Jenyns, and also with Dr. Samuel Johnson, whom he describes aptly enough :

" Herculean strength, and a stentorian voice,
Of wit a fund, of words a countless choice :
In learning rather various than profound,
In truth intrepid, in religion sound :
Trembling form, and a distorted sight,
But firm in judgment, and in genius bright ;
In controversy seldom known to spare,
But humble as the Publican in prayer ;
To more than merited his kindness, kind,
And though in manners harsh, of friendly mind ;
Deep ting'd with melancholy's blackest shade,
And, though prepared to die, of death afraid——
Such Johnson was : of him with justice vain,
When will this nation see his like again ?"

Meanwhile Lord Germane obtained the seals for the colonial department, and Mr. Cumberland, still a subaltern at the Board of Trade, having accepted of an invitation to Stoneland, was enabled by the friendship of the new minister to become secretary in the place of Mr. Pownall. His official fame seems to have been lost in the splendour of his literary talents. Such indeed was the reputation of the subject of this memoir, at the present period, that he was applied to by Dr. Dodd for a defence. This task however, was assigned to Dr. Samuel Johnson, while other pursuits now opened to his view, and a diplomatic mission seemed to court the ambition of our author. Having discovered in 1780, that there was a fair prospect of a secret negociation with Count Florida Blanca, then minister of Spain, he repaired to the neutral port of Lisbon, with the Abbé Hussey,* Chaplain to his Catholic Majesty, accompanied by his wife and two daughters. Thence they proceeded to Aranjuez, where he was well received by the Spanish premier, and engaged soon after in a negociation for a *separate peace* with the court of Madrid. This project however, completely failed ; and our author returned to England,

* Mr. Hussey, better known by the appellation of Dr. H. was an Irishman by birth, and afterwards obtained an episcopal mitre as a titular Roman Catholic bishop, *in partibus remot.* Ed.

where, instead of obtaining a suitable reward for his exertions, he found himself neglected, and we believe disavowed.

On the dissolution of the Board of Trade, Mr. C. fixed himself at Tunbridge Wells, where his books and his pen became his best associates. There, among others, he cultivated an acquaintance with the late Earl of Guilford, who had become old, infirm, and blind, and who in the decline of life appeared infinitely more happy, and more amiable, than when directing the pointless efforts, and lavishing the unavailing wealth, of Britain, against a continent inhabited by men, who panted after, and at length acquired independence. The quondam premier now listened with attention for the first time, to those complaints which he had before spurned at; and the ex-diplomatist began to entertain a respect for the ex-statesman who had bereaved himself and family of their dearest hopes. He also formed a strict friendship with his then neighbour, Sir James Bland Burges, in conjunction with whom he has since written many verses. From this favourite spot he retired however for a while, and left a beloved residence, since called Cumberland House, by the proprietor, in honour of him. It was now his intention to pass the remainder of his days at Ramsgate, where one of his daughters, who had been many years married to Lord Edward Bentinck, the uncle of the present Duke of Portland, then dwelt. But he did not remain long there, for the memory of the Wells was still dear to him, and he accordingly returned thither, and occupied a small house on Mount Sion, exactly opposite to his former mansion. He was now once more in his proper element. Every spring brought down a number of the first families in the kingdom, and, during the winter, he made occasional excursions to town. His influence, also, was displayed and exerted in the election of a master of the ceremonies, and he was flattered by the choice of the volunteers, by whom he was chosen major-commandant. In consequence of an accession to their numbers, he afterwards obtained a commission as lieutenant-colonel, and the writer of this memoir has often seen him march a couple of miles at their head, and give the word of command with all the ardour of an experienced veteran.

Nor were his literary pursuits entirely forgotten. Mr. C., at an advanced period of life, could still occasionally compose a *jeu d'esprit*, and he once more ventured even to write for the stage; but we lament to observe, that none of his latter performances evinced the spirit, or experienced the success of his *West Indian*. He also undertook a quarterly review, to which he prefixed a preface, and appended his name to this, as well as many of the leading articles; but this speculation also proved unfortunate. "Memoirs of his own Life," however, were read with sa-

tisfaction, and circulated with a certain degree of avidity. Soon after their appearance, he confided the care of arranging his posthumous works to Messrs. Rogers* and Sharpe, together with Sir James Bland Burgess.

It is with sorrow we are obliged to remark, that Mr. Cumberland towards the latter part of his life, experienced a variety of misfortunes. One of his grandsons, having at an early period of life been sent to sea as a midshipman, had received a corporeal punishment for some trifling fault; this circumstance, which we believe is unusual on the part of a midshipman, preyed on his mind, more especially as the young man died soon after. He wrote for, and, we have heard, obtained a court-martial for the trial of the officer in question; but although he was acquitted, yet the circumstances of the case rankled in his mind, and rendered him at times uneasy. His favourite daughter also was far from enjoying a good state of health, while her husband, a foreign officer, who had served abroad with credit, appeared to be afflicted with a mortal distemper. His own affairs too, were far from being flourishing, and his late literary pursuits had not been attended with that flattering success which he experienced during his earlier years.

It was in this situation, at some distance from his own beloved house, and from Tunbridge Wells, a residence to which he was so much and so long attached, that Richard Cumberland resigned his breath, at the house of Mr. Henry Fry, in Bedford Place, Russel Square, in the 80th year of his age, on the 7th of May, 1811. The author of this article; who had known him for some years, beheld his grave on the day of his interment,† in Poets Corner, Westminster Abbey, with a considerable degree of emotion. A procession was formed on the occasion, and his mortal remains being deposited in a spot, nearly at an equal distance from Dryden and Addison, Dr. Vincent, the Dean of Westminster, and himself an author, pronounced the following funeral discourse over the remains of his old schoolfellow:

“The person you now see deposited here, is Richard Cumberland, an author of no small merit: his writings were chiefly intended for the stage, but of a tendency strictly moral; they were not destitute of faults, but cannot be charged with grossness; nor did they abound with oaths, or libidinous expressions, as I am shocked to observe is the case with many of such compositions of the present day. He wrote as much as any; few excelled more; and his works must be holden in the highest estimation so long as the English language will be understood. He considered the theatre as a school for moral improvement, and his remains are truly worthy of mingling with the illustrious dead which surround us.

* Mr. R. is author of the “Pleasures of Memory.”

† May 14th.

“ Read his prose subjects on divinity ! there you will find the true christian spirit of the man who trusted in our Lord and Saviour Jesus Christ ; so may God forgive him his sins, and at the resurrection of the just, receive him into everlasting glory ! ”

Mr. Cumberland in person, appeared rather below the middle size, with a countenance, from which the vermilion flow of health was not banished, until the last and most afflicting period of his existence. He usually dressed in blue or black, was always neat in his apparel, and when he so chose, could be both pleasing and instructive in his conversation. In respect to the world, he affected to possess a critical knowledge of it, yet he, to adopt his own language,

“ In its fair promises reposed more trust
Than wiser heads, and older hearts, would risque.”

We most sincerely hope, that his wishes may be fully verified, and that the following apostrophe has not been addressed by him in vain :

“ Some tokens of a life not wholly pass'd
In selfish strivings or ignoble sloth,
Haply there may be found when I am gone,
Which may dispose fair candour to discern
Some merit in my zeal, and let my works
Outlive the maker, who bequeaths them to thee ;
For well I know where our perception ends
Thy praise begins, and few there be who weave
Wreaths for the poet's brow, till he is laid
Low in his narrow dwelling with the worm.”

Mr. C. has left, we believe, five children, and about sixteen grand-children, to bewail his loss, and respect his memory. Of four boys, two perished in the service of their country, and two still remain ; one of these, Richard, educated at Cambridge, is a captain in the navy, and another a barrack-master. One of his daughters, as has already been said, married the brother of the Duke of Portland ; another became the wife of a man of fortune, and a third, with whom he lived, was united to a German officer.

Here follows a catalogue of his works, inaccurate, perhaps, in some particulars, but probably the best hitherto published.

I. THEOLOGY.

1. Sermons ; 2. Evidences of the Christian Religion ; 3. Translations of the Psalms.

II. HEROIC POETRY.

1. Calvary, or the Death of Christ ; a poem in blank verse.
2. The Exodiad ; written, we believe, in conjunction with Sir J. B. Burges.

III. DRAMATIC WORKS.

1. *The Banishment of Cicero*; a dramatic poem in five acts, printed in 1761. 2. *Caractacus*. 3. *The Summer's Tale*; a comedy. 4. *The Brothers*; a comedy. 5. *The Fashionable Lover*; a comedy. 6. *The West Indian*; a comedy, which was got up in a great style by Garrick, and, in the language of the theatres, had a "long run." 7. *The Cholerick Man*; a comedy, to which Garrick wrote the Epilogue. 8. *Timon of Athens*; altered from Shakspeare. 9. *The Fashionable Lover*; 1772. 10. *Note of Hand, or a Trip to New-market*; 1776. 11. *Mysterious Husband*; 1783. 12. *The Battle of Hastings*; a tragedy, in which Henderson played the character of Edgar Atheling. 13. *Box Lobby Challenge*. 14. *The Opera of Calypso*. 15. *The Impostors*; a comedy. 16. *The Widow of Delphi, or Descent of the Deities*. 17. *False Impressions*. 18. *The Carmelite*; said to be his best tragedy, 1785. 19. *The Natural Son*; a comedy. 20. *The Dependant*. 21. *Days of Yore*. 22. *Ward of Nature*. 23. *First Love*. 24. *The Jew*. 25. *Country Attorney*. 26. *Walloons*. 27. *Wat Tyler*. 28. *The Clouds*. 29. *The Sailor's Daughter*.

IV. UNPUBLISHED DRAMAS.

1. *The Elder Brutus*; a tragedy. 2. *The False Demetrius*. 3. *Tiberius in Caprea*. 4. *Torrendal*; a tragedy.

V. FUGITIVE PIECES.

1. Verses on the Accession of his present Majesty. 2. A Poem after the manner of Goldsmith's "*Retaliation*." 3. Verses on the Bust of the present Prince of Wales. 4. An irregular Ode, addressed to the Sun, composed at Keswick, and published in 1775-6. 5. Ode to the late Dr. Robert James; suggested by the recovery of the author's second son from a fever, in consequence of the prescriptions of that physician. 6. Lines to the late Earl of Mansfield. 7. Epilogue to the Arab. 8. Verses Complimentary of Romney, and Sir Joshua Reynolds. 9. Verses to Richard Sharpe, esq. who first suggested the idea of Mr. C.'s Memoirs. 10. Verses presented to the late Princess Amelia, by the author's daughter-in-law, Lady Albinia Cumberland. 11. Verses to Nelson. 12. *Affectation*. 13. *Avarice*. 14. Verses to the Prince of Wales. 15. Verses to Mr. Pitt. 16. *Chorusses in the Appraiser*, 1793.

VI. MISCELLANEOUS.

1. Translations from the *Troades of Seneca*. 2. *Curtius in the Gulph*. 3. A short Sketch of Lord Sackville's Character, dedicated to the Earl of Dorchester, 1785. 4. *The Observer*; two editions published in the two first years. The work now extends to five volumes, and displays great learning, and good morals. 5. An accurate Catalogue of the Paintings in the King of Spain's Palace at Madrid. 6. *Anecdotes of eminent Painters in Spain*. 7. *Memoirs*, 2 vols. 4to. 8. Preface to *Tipper's Review*,

VII. NOVELS.

1. *Arundel*, 2 vols. 2. *John de Lancaster*. 3. *Henry*, 4 vols.

VIII. CONTROVERSIAL.

1. A letter to the right Rev. Bishop of Ox——d; containing some animadversions made by him upon a character given by the late Dr. Bently, in a letter from a late Professor in the University of Oxford, to the Right Rev. Author of the Divine Legation of Moses Demonstrated. This passed through two editions. 2. A Pamphlet in Opposition to the Bishop of Landaff's Proposal for equalizing the revenues of the English Hierarchy.

FROM THE ANNUAL REGISTER.

RELIGION, MORALS, AND MANNERS OF THE TURKS.

THE Turks are of a grave and saturnine cast; they are in general well made and robust; patient of hunger and privations; capable of enduring the hardships of military service, but not much inclined to habits of industry. The early hours and regular lives of their mothers, their own habitual temperance, and general freedom from violent passions, give them good health and undistorted features. Their way of living is simple and domestic: they prefer apathy and indolence to active enjoyments; but when moved by a powerful stimulus they sometimes indulge in pleasures to excess.

The moral character is fundamentally formed in infancy and childhood, not by precept, so much as by the absence of evil; for the Turks receive their early education under the care of their mothers and their female attendants, who are secluded from the promiscuous society of men, and removed from the contagion of corrupt example. Their religion, which is simple, is taught them by their parents in the *harem*. The minds of the children, as in other countries, are instructed in the dogmas of a particular system: they are inflated with the superiority of their own situation, in a religious sense; and they are taught to indulge in the contemplation of it, and in a contempt bordering on hatred, for the professors of every other religion. The revelations of heaven, and the precepts of the prophet, equally inculcate on the minds of Mussulmans, this exalted idea of themselves, and this sentiment of disdain and aversion for strangers to their faith. "The prayers of the infidels are not prayer, but wanderings," says the Koran. "I withdraw my foot, and turn away my face," says Mahomet, "from a society in which the faithful are mixed with the ungodly." Nor is the uncharitableness of the sentiment extinguished, or even weakened, by the

death of its object. "Pray not for those whose death is eternal," is a precept of the Mahometan church, "and defile not thy feet by passing over the graves of men, the enemies of God and his prophet." These commandments are precise and positive: they regulate the principles and the conduct of all classes of Mussulmans. It is vain to suppose their pernicious and uncharitable tendency counteracted by passages of scripture which breathe a milder spirit, or by the example of the prophet, who is known to have frequented the society of unbelievers and pagans. The Mahometan, who has risen above the prevailing prejudices of his religion and country, will alone appeal to these more tolerant precepts, in order to justify his conduct to his own heart, or to sanction it in the eyes of the public: but the vulgar mind, the great majority of the nation in every class of society, will always be chained down to the observance of the most intolerant precepts of religion.

The *namaz*, the prayer the most obligatory on Mussulmans, and the most pleasing to the Supreme Being, is chiefly a confession of the divine attributes, and of the nothingness of man; a solemn act of homage and gratitude to the eternal majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life: the only legitimate object of the *namaz* is to adore the Supreme Being, by praying for spiritual gifts and the ineffable advantages of eternal felicity. Confident in the efficacy of belief, and the virtue of prayer, and legal purification, the Mussulmans feel no humility because of the imperfections of human nature, and no repentance because of actual transgressions. The unity of the Supreme Being, and the divine mission of the prophet, are all that are insisted on as necessary to justification with God; and as these imply no contradiction, and involve no mystery, the mind seems to comprehend both points without an effort, and to hold them with steadiness. Hence their consciences are never alarmed at the weakness or insufficiency of their faith; nor can they ever doubt of their acceptance with God. Their religion consoles and elevates them through life, and never disturbs their dying moments.

Many of the learned Turks are said to refuse an implicit belief to all the miracles recorded in the Koran; but none of them so far contradict the national prejudices, as publicly to withhold their assent. An *effendi*, skilled in mathematics, was asked, how he could believe, that Mahomet broke the star of the moon, and caught half of it falling from heaven, in his sleeve. He replied, that indeed in the course of nature it could not be done, nay, was contrary to it; but as the miracle is in the Koran affirmed to be wrought, he resigned his reason, and embraced the miracle; for, added he, God can do whatever he pleases. They

admit with equal facility the wonderful stories related by Christians, and on some occasions conform in their conduct to the popular prejudices of even these people; as in the instance given by Cantemir, of the lord of a village, who suffered no work to be done on St. Phocas's day, because formerly the saint, in revenge for the profanation of his festival, had burnt their standing corn. The opinion, that sanctity of life, independently of any particular religious persuasion, is sufficient for salvation, is silently embraced by a few liberal Turks, though it is condemned by the Mahometan church as a heresy.

It has been observed, that in all ages, men satiated with enjoyments, are most inclined to become atheists; and men the most to be pitied are superstitious. But atheism, either speculative or practical, is a vice which is rare among the Turks; for when the doctrines of the existence of God, and the immortality of the soul have been implanted in the mind by early education, they cannot be eradicated, unless perhaps, by intense and perverted study and reflection, of which the Turks, from habitual indolence, are incapable. The terrors of conscience, which generate in the vicious and profligate, a wish to disbelieve, and at last perhaps, a trembling hope that they do disbelieve these doctrines, operate but little on the minds of men who are firmly convinced, that the divine favour is never withdrawn from those, who are stedfast in their profession of faith, and constant in the practice of the ceremonies of religion. The belief and performance of both are simple and easy, and not only may exist unconnected with virtue, but may even expiate vicious conduct. Hence that tranquillity with respect to futurity which never abandons the Turk; and hence his neglect of palliatives for an evil, of which, as far as regards himself as a believer, he cannot consistently suspect the existence.

The popular religion of the Turks consist in belief, prayers, ablutions, and fastings at stated periods.

They are called to *namaz* (prayers) five times a day, by the *muezzinn* (chanter), who recites, from the highest tower of the *jami*, the hymn *ezann*, containing a confession of faith in the following form.—“God most high! I bear witness that there is no God but God; I bear witness that Mahomet is the prophet of God. Come to prayer; come to the asylum of salvation.—Great God! There is no God but God.”

The canonical hours for the morning prayer are from the first dawning of the day to sun-rise.—This prayer was first performed by Adam on his expulsion from Paradise, when he returned thanks to God on being delivered from the darkness of night, and again permitted to behold the approach of day. Towards the conclusion of the morning *ezann*, the *muezzinn* exhorts the

faithful to be diligent in their devotions, by repeating immediately after the words, come to the asylum of salvation, "prayer is preferable to sleep, prayer is preferable to sleep." The *namaz* of noon, which may be said at any period of the interval between the meridian and the next succeeding *namaz*, was instituted by Abraham after his purposed sacrifice of his son Isaac. The afternoon *namaz*, in which the prophet Jonas first expressed his gratitude on being cast up from the belly of the whale, begins when the shadow projected on the dial is of twice the length of the gnomon; and it may be said as long as the sun continues above the horizon. The evening prayer is believed by Mahometans to have been instituted by Jesus Christ; the hours appointed by this *namaz* are from the setting of the sun to complete nocturnal darkness, when the night prayer is performed, in imitation of Moses. On Friday, which is consecrated to public worship in commemoration of the creation of man, the Mahometants recite an additional *namaz*, and a prayer *salath' uldjuma* between sun-rising and noon.

In the *namaz* there are several prostrations, some of which must not on any account be omitted, being *farz*, or the immediate command of God: others may be omitted, though not without some degree of sin, being *sunneth*, institutions of the prophet, or rather an imitation of his practice.

The Turks admit of purgatory, in which the believer is to repeat the prayers which he omitted in his life time, or neglected to say at the appointed times. They assert that the sinful soul is greatly benefited by the prayers of the living, and still more so by the reading of the Koran, whereby the angel Gabriel is assisted in guarding the soul from the devils, during the forty days of its hovering about the grave wherein the body is laid.

The *abdest*, or ablution of the hands, face, mouth, head, neck, arms, and feet, accompanied with suitable prayers, is performed by the Turks in a particular manner, to distinguish them from the Persians, and is an indispensable preparation to the *namaz* or prayer. *Ghoussoul* is the purification of the whole body, in cases which are specified in the religious code of the Mahometans. *Ghassl*, or simple washing, is ordered for removing any visible or substantial impurity, from the clothes or the person, of a nature to invalidate or annul the virtue of prayer.

The fast of the month of *ramazan* consists in abstaining from food or drink, or any gratification of the senses, during the whole time of the sun's continuance above the horizon.

The immediate ministers of religion make no part of the body of *ulema*. In the larger mosques there are *sheiks*, or preachers: *kiatibs*, readers or deacons, who, in imitation of the prophet and caliphs, and in the name and under the sacerdotal authority of

the sultan, discharge the functions of the *imameth* or high priesthood; *imams*, who recite the *namaz*; and *muezzins*, who summon the people to prayers; besides *cayyims* or sextons. In villages, or small parishes, the duties of the whole are performed by the *imam*, who is sometimes also the *hogia*, or schoolmaster for the children: but he owes this appointment to his being the only person possessing sufficient leisure or the necessary qualifications.

The ministers of religion throughout the Turkish empire are subordinate to the civil magistrate, who exercises over them the powers of a diocesan. He has the privilege of superseding and removing those whose conduct is reproachable, or who are unequal to the dignified discharge of the duties of their office. The magistrates themselves may, whenever they think proper, perform all the sacerdotal functions, and it is in virtue of this prerogative, joined to the influence which they derive from their judicial power and their riches, that they have so marked a pre-eminence, and so preponderant an authority, over the ministers of public worship.

The priests in their habits of life are not distinguished from other citizens: they live in the same society and engage in the same pursuits: they sacrifice no comforts, and are compelled to no acts of self-denial; their influence on society is entirely dependent on their reputation for learning and talents, or gravity and moral conduct. They are seldom the professed instructors of youth, much less of men, and by no means are they considered as the directors of conscience. They merely chant aloud the church service, and perform offices, which the master of a family or the oldest person in company, as frequently, and as consistently, perform as themselves. The Turks know nothing of those expiatory ceremonies which give so much influence to the priesthood: all the practices of their religion can be, and are performed without the interference of their priests.

The institution of the different orders of *dervishes* is foreign to the genuine spirit of the Mahometan religion. Some of the Ottoman ministers have even attempted their suppression; but the vulgar, who certainly consider their ceremonies as of the nature of incantation, submit to their caprices, and court their benediction by respect and liberality.

The professors of Islamism, in the genuine spirit of piety, consider that religion is best characterised by acts of public utility. They have been accused of ostentation in their charities, and of being actuated only by the spirit of pride or superstition; but it is surely a pardonable, if not even a laudable, superstition, to suppose the author of all good, looking with complacency on the humble imitation of his perfections; and a justifiable pride, to

and refreshed, the ignorant instructed, and the sick healed, by our beneficence. A *khan* or *caravanserai* for the accommodation of travellers, a mosque with its schools and hospitals, a fountain, a bridge, or a public road, cannot be unostentatiously established, without abridging their utility. "We must not attribute their erection," says Mr. Eton, "to patriotism or public spirit." Be it so: but I have galloped across a scorching desert, in hopes of discovering a fountain to allay the thirst of myself or my horse, and have blessed the philanthropy which had searched out, and erected a monument on, the only spot which furnished water. Baron de Tott asserts, that "the *namaz ghahs*, or places for ablution and prayer, erected on the road side, are worth a great number of indulgences, for which the Turks, who obtain them, find a ready sale."—But the Turks are unacquainted with indulgences; they indeed allow that the merit of good works may be transferred or sold; and their historians relate that Sultan Bajazet, after vainly endeavouring to prevail on a pasha to yield to him the merit of erecting a bridge over a torrent, which interrupted the communication between Constantinople and Adrianople, struck off the pasha's head, swam across the torrent at the hazard of his life, and ordered his army to halt till the waters had abated.

Hospitality to strangers, and giving alms to the poor, are virtues to which the Oriental nations are much habituated. In imitation of the patriarchs, and with unaffected simplicity, the tables of the rich and great are daily open to all who can with propriety present themselves; while inferior persons of every class range themselves around the tables of the officers of their household and their domestics; and the fragments are distributed at the door to the poor and the hungry. A servant would blush at the idea of making a perquisite of them: even the peasant will offer the corner of his hut to the traveller, and rather than refuse him a welcome, will put himself to considerable inconvenience to entertain him. The right of proprietorship is seldom exerted to exclude from a garden, an orchard, or a vineyard, any person who may choose to enter them, and to pluck and eat the herbs or the fruit. I will not wholly attribute to the same principle their tenderness to the inferior classes of animals, as in some cases they seem to be restrained from molesting or destroying them, as much by indolence as humanity. The dog, as an unclean animal whose contact produces legal defilement, is rigorously excluded from their dwellings and the courts of their mosques. But they allow dogs to increase in their streets till they become an intolerable nuisance, even in the day time, and are really a formidable evil to those, who have occasion to pass through the Turkish quarter of the town at night. These animals have divided the city into districts. They jealously guard from encroachment the imaginary

line which bounds their native territory ; and they never transgress it, either in their pursuit of an invading dog, or in their attack on the passenger, whom they deliver over at their frontier to be worried by the neighbouring pack. Constantinople may be considered as the paradise of birds: the doves feed unmolested on the corn which is conveyed in open lighters across the harbour, and they feed with such a confidence of safety that they scarcely yield a passage to the boat-men or labourers. The confused noise of the harbour is increased by the clang of sea-birds: to shoot at them in the neighbourhood of the city would be rash; and even in the villages on the Bosphorus inhabited by Franks, where the Turks can only censure, they never fail to reproach the murdering of them as wanton cruelty. The hog alone, of all animals, excites in the Turks a sense of loathing and abhorrence; and though permitted in the infidel quarters of some provincial towns, is scrupulously banished from the capital and its suburbs. The hog, however, is a creature destined by nature to live in filth and mire, and to cleanse the neighbourhood of the habitations of men; and it may be worth inquiry, whether the absence of so useful an animal, by deranging the order of nature, may not tend to the production, or facilitate the progress, of the plague.

The physical effect of climate upon the character, though its operation cannot be wholly denied, is yet so much over-ruled by moral causes, that they alone form the line of demarcation between the different inhabitants of this great empire. The austerity of the Mahometan religion gives to its votaries a certain moroseness of character, which, towards the person of a different persuasion, is heightened into superciliousness. The gravity of deportment, which such a religion necessarily generates, is left without its proper corrective, the gayety inspired by the presence and conversation of women. The Turk is usually placid, hypochondriac, and unimpassioned; but, when the customary sedateness of his temper is ruffled, his passions, unsoftened in their expression by the influence of female manners, are furious and uncontrollable. The individual seems possessed with all the ungovernable fury of a multitude; and all ties, all attachments, all natural and moral obligations are forgotten and trampled upon, till his rage is appeased or subsides. De Tott represents them as "seeking celebrity by murder, without having courage to commit it deliberately, and deriving from intoxication only sufficient resolution for such a crime." But intoxication itself is a vice so rare among the Turks, that it is evident De Tott must have drawn his general conclusion from some particular instance. It has been asserted, with more truth, by a more ancient author than De Tott, "that brawls and quarrels are rare among the Turks: assassinations are unheard of; and though among men striving onward in

the same career, there must necessarily exist a spirit of envy and secret rancour, yet the base means of supplanting a rival candidate by slander and detraction are seldom resorted to." The point of honour so much insisted upon, and so pernicious in its consequences, among Europeans, exerts a very feeble influence over the minds of the Turks. De Tott's observation applies rather to the Italians or the Greeks of the Ionian islands, than to the Turks, among whom it is certain that anger generally evaporates in terms of reproach. The practice of duelling is confined to the soldiers and *galiongis* (or marines), if a combat can deserve the name of duel, which for the most part is decided on the spot where the offence was given, and with such weapons as are nearest at hand, or the parties may happen to wear, whether knives, or swords, or pistols. The man of rank may insult his inferior by words or even blows; and as the one derives impunity from his situation, so the other feels no farther than the real, or physical, extent of the injury. An affront received from an equal is retorted without any variation of form, and is almost immediately forgotten, if the friends of the parties interfere and propose a reconciliation. There must indeed be some exceptions to this remark, though they occur so rarely, that I cannot recollect to have heard a single instance which can justify the general assertion of Sir James Porter, "that they are vindictive beyond conception, perpetuating revenge through successive generations:" and indeed we may appeal to the general experience of human nature, whether such a temper be not inconsistent with the constitutional apathy of the Turks; or whether the resentment, which bursts out in sudden fury, be not generally of very short duration.—D'Ohsson indeed asserts, that individuals have exhibited such depravity of heart, as to cherish their projects of vengeance, and sacrifice with unrelenting barbarity the object of their resentment after an interval of forty years. I cannot question a fact supported by such respectable testimony; neither can I consider it as an illustration of the national character, but rather as a departure from that conduct which the Mussulman law, and the manners of the Ottoman people, more naturally generate. If the circumstances of the case had been more fully explained, I have little doubt but we should discover, that this long continued anger of the Turk had been first excited by the insolence of a *rayah*, the creature or the favourite of a man in power. An affront of this nature is seldom forgotten, but is indeed as rarely given; for the *rayah*, however puffed up with arrogance towards his fellows, cautiously avoids the expression of superiority towards a Turk, even in the humblest situation, as knowing, that in the ordinary course of events he may be raised to posts of the highest dignity. But if we admit among the features of the national

character an implacability of temper, we may oppose to it, and in instances more frequently exhibited, the moral quality of gratitude. A benefit conferred on a Turk is seldom forgotten: the greater his elevation, the more does he feel and acknowledge the desire, and the duty of repaying benefits. "I have received kindness from him in the days of humiliation and distress: I have eaten his bread and his salt:" and the obligation, so simply, yet so energetically expressed, is sacred and never to be annulled.

Drunkenness is condemned by the Mussulman law and the customs of the Ottoman nation. It is, however, considered but as a venial crime, and has been indulged in by some of their greatest sultans. Selim the Second was so addicted to it, that he even obtained the surname of *Mest*, or the Drunkard; but the Turkish historians observe, in extenuation of his excesses, that they never caused him to omit his daily prayers. Intemperance in wine had come to such an ungovernable excess among the Turks, in the reign of Soliman the First, that that *virtuous* prince says D'Ohsson, was obliged to have recourse to the most rigorous penalties to check the use of it. He carried his severity even so far, as to order melted lead to be poured down the throats of the obstinate transgressors of the precepts of the Koran. But, as a Turkish writer has well observed, "the religion of a nation is as the religion of a monarch:" for Selim the Drunkard, the son and immediate successor of Soliman, seduced the nation by his example into the most unblushing debauchery. "Let others put their trust in man," said the jovial sultan. "I throw myself into the arms of the Almighty, and resign myself to his immutable decrees. I think only of the pleasures of the day, and have no care for futurity." Murad the Fourth, seduced by the gayety and example of Becri Mustafa, not only drank wine in public, but allowed the free use of it to his subjects, and even compelled the *mufti* and *cazyaskers* to drink with him.

The practice of drinking wine is generally reprobated; but as drinking a large quantity entails no greater a curse than moderation, those who have once transgressed, proceed without further scruple to perfect ebriety. Busbequius saw an old man at Constantinople, who, when he took the glass in his hand, summoned his soul to take refuge in some corner of his body, or to quit it entirely, and thereby avoid partaking of his crime or being polluted. I myself have frequently observed an habitual drunkard carefully remove his mustaches from defilement, and, after a hearty draught, distort his face, as though he had been taking medicine. The prophet has declared, that the pens of the two recording angels are unemployed upon the actions of men in certain situations of life; of those who sleep, until they awake; of minors, until the full maturity of their reason; and of madmen,

until they be restored to their senses. I conclude, rather indeed from the conduct of the Turks than from the glosses of the Musulman doctors, that the drunkard, the voluntary madman, is also considered as not morally accountable for his conduct until his phrenzy be dissipated.

Those who intoxicate themselves with opium are stigmatized with the appellation of *teriaki*. The usual effects of that drug are, that it exhilarates, lulls, and proportionably depresses, those who habituate themselves to it, and brings on decrepitude and ideotism. To some it is by habit rendered so necessary, that the fact of the month Ramazan, during which they are deprived of it in the day time, becomes a serious penance. I have been assured by a Turk, but I do not warrant his assertion, that in order to alleviate their sufferings, they swallow, besides their usual pill at the morning *ezann*, a certain number of pills wrapt up in certain folds of paper, which they calculate will resist the powers of the stomach for different lengths of time, and be dissolved in due rotation, so as to correspond with their usual allowance. Dr. Pouqueville cites a still more remarkable fact, which, although he omitted to confirm it by his own inquiries, he says cannot reasonably be questioned, *since every body agrees in asserting its truth*. M. M. Ruffin and Dantan (both dragomans attached to the service of the French legation, and both worthy members of the corps to which they belong), assured him, that in the year 1800, there existed in Constantinople, a Turk known to the whole town under the name of *Suleyman yeyen*, or *Soliman the taker of corrosive sublimate*. "This man," says Dr. Pouqueville, "was a rare instance of longevity. He was nearly an hundred years old when I was in Constantinople. In his early youth he had habituated himself to take opium, till at last, though he augmented his dose, it failed in producing its effect. He had heard of corrosive sublimate, and substituted the daily use of it to that of opium: his dose exceeded a drachm, and he had regularly taken it for upwards of thirty years." I am less acquainted than Dr. Pouqueville with the effects commonly produced by corrosive sublimate: but without indulging in scepticism, as to the marvellous part of the story, I cannot persuade myself (unless it be an acknowledged quality of corrosive sublimate to exhilarate in the manner of opium) that even a Turk would gratuitously persist for thirty years, in the daily custom of swallowing a nauseous and poisonous draught.

The custom of receiving and making presents, is consecrated among the Oriental nations by immemorial practice, so that it seems to have acquired the force and inviolability of a law. "Whoever has dealings with the Turks," says Busbequius, "must open his purse from the first moment of his passing their frontiers, and keep it in constant activity during his residence in

their country. By no other means can the Turkish austerity be relaxed, or their aversion to foreigners removed. Without this charm it would be a vain attempt to sooth or to render them tractable. The stranger owes his safety among them only to the influence of money : without it he would experience as few comforts, as in travelling over solitudes condemned by nature to the extremes of heat or cold." Busbequius's judgment in this instance has submitted to the guidance of his rhetoric, and he has been hurried into exaggeration. Foreign ministers of the present day express less disapprobation of the gentle importunities of the Turks, and feel less regret at the necessity of keeping their coffers continually open ; an Englishman can, indeed, scarcely read without blushing for the honour of his country, the long detail and wearisome repetition of presents recorded in Dr. Wittman's journal ; of snuff boxes and pelisses, of shawls and gown pieces, of sheep, and even of money, which, in some instances, appear to have been expected with a greater degree of confidence than is consistent with the nature of a free gift. Among the Turks, presents from a person of equal rank or fortune are considered to denote pure and disinterested affection : the great receive them from their inferiors as marks of homage and respect, and confer them in token of favour or beneficence. Their political institutions suppose the venality of every subdivision of government ; and hence the national character for avarice. The subjection of the rayahs furnishes them with the means of satisfying this passion ; hence they consider their influence, their authority, the powers of their mind, and the force of their arm, as proper objects of barter in affairs between or against infidels, without regarding the action in a moral point of view : and if Aristotle's judgment could be so biassed by the corrupt institutions of Greece, as to conclude from them, that nature had ordained the barbarians to be slaves, can we wonder that such shallow reasoners as the Turks should consider the abuse which they make of their power as sanctioned by the divine approbation, from the very circumstance of its existing : and should exercise it to their own advantage, whenever the weaknesses and vices, the follies and crimes, of the rayahs afford them the means of acquiring wealth ? It is in these instances that they show their hypocrisy, and will express all the benevolence of virtue, while acting only from sordid and selfish motives. In higher life and public stations, these vices attain a greater extension ; and the crimes which flow from them sometimes excite horror in indifferent auditors, but never produce remorse in the perpetrators.

The pursuit of their own interest exerts their sagacity, and stimulates their industry. But in general it may be observed, that the interest of the moment, and not the permanent good of

themselves or of society, is the standard of their actions. The ambitious man, cautious, cunning, and persevering, moves forward to the attainment of his object with undivided attention; and is not checked in his progress or pursuits, by the inferior considerations of consanguinity, friendship, or gratitude. Such, however, is the character of ambition in all countries; and it is not in Turkey alone, that power has been raised on the ruin of a patron or benefactor.

The Turk, uncorrupted by public employments, considers sincerity as the basis of all virtue, and his word as sacred. But the Turkish courtier veils his purposes with the most impenetrable dissimulation; and the keenest observation cannot detect the tumult of his mind, in the interval between the first project and the commission of a crime, on which his life or his fortune depends.

The Mussulmans, courteous and humane in their intercourse with each other, sternly refuse to unbelievers the salutation of peace.—“Hence,” says Cantemir, “Christian princes may easily imagine how infirm is the peace they can promise themselves from the Turks.” But the conclusion is erroneous; for they do not refuse temporal peace, but that “which the world cannot give,” and which, consistently with their religious opinion, they must suppose to be exclusively attached to a belief in Islamism.

The common people, more bigoted to their dogmas, express more bluntly their sense of superiority over the Christians; but it is false that even they return the address of a Christian with insult. The formulary of compliments is indeed different: believers recognise each other by the benediction, sanctified by the archangel Rafaël in his address to Mahomet, *selam aleykum*, the peace of God be upon thee; but they reply to the civilities of an unbeliever by the polite and charitable expression, *ahbetin hayr ola*, may thy end be happy. Dr. Dallaway says, “I have observed a Turk lay aside his moroseness, and become affable and communicative, when he can do so without stepping from his dignity. I think, indeed, it would be difficult to produce, from the history of any people, an instance of more dignified courtesy, than was exhibited in the reception given by Ised Bey to Baron de Tott. Ised Bey was promoted to the rank of grand vizir; and on the third day after his installation the Baron went to the Porte to pay his respects.—They had served together in the army, and were familiarly acquainted: but de Tott, instead of presuming upon former intimacy, placed himself upon the sopha at a respectful distance. “How, my old friend,” said the vizir, “are you afraid to approach me?” Then opening his pelisse, and spreading it on the sopha, “sit down,” said he, “on that fur; that is your proper place: though you have forgotten, it ought not to escape my memory.” The multitude, says De Tott, who always act from

first impressions, immediately exclaimed, with a kind of enthusiasm, "long live our new master." Mr. Eton, pleasantly and accurately enough, compares the general behaviour of a Turk to a Christian, with that of a German baron to his vassal. But if a Turk, as not unfrequently happens, rises above the prejudices and institutions of his country, he then, in his commerce with infidels, divests himself of his predominant passions, and exercises towards them the same virtues which regulate his transactions with men of his own religion.

The external manners of good breeding among the Turks entirely differ from those established in the other countries of Europe. The uncovering of the head, which with us is considered as the expression of reverence and respect, is ridiculed or reprobated among them, as an act of folly, or as indicating a contempt of propriety and decency. These and similar opinions are universal; and hence the Turks are more strongly attached to the observance of their own peculiar customs.

Their usual form of salutation is natural and graceful. In greeting an equal, they put the hand on the heart: in addressing a superior, they apply the right hand first to the mouth, and then to the forehead: when a Turk presents himself before a man of rank and dignity, he makes a profound inclination of his body, extends his right hand first towards the ground, and then raises it to his mouth and forehead: in the presence of the sovereign, he must even touch the ground before lifting the hand to the head. The air of gravity and decorum of exterior, which are common to the Ottomans, give considerable dignity to this ceremonious expression of homage or civility; and its effect is further improved by the grandeur of their ample and flowing garments. Children and subalterns express submission to their parents, and chiefs, by kissing their robe: if the superior withdraws his robe and presents his hand, and more especially the palm of his hand, it is received as a mark of distinguished favour. The kiss of religious fraternity is interchanged only at the two festivals of *baïram*. At other times, they figuratively express parental or filial affection, by extending the hand toward the chin or the beard of the person, and then applying it to their own mouths. The father of a family, and the man of elevated rank, never rise from their seats to receive either their children, or inferiors; and by parity of reasoning, no Mussulman rises to salute an infidel whatever be his situation in life: a guest of distinction, is received at the foot of the stairs by two officers of the household, who support him under the arms as far as the entrance of the visiting chamber, where the master of the house advances to meet him, if his rank entitles him to such marks of respect. At his departure, the master of the house rises with him, and accompanies

him to the door of the apartment, walking, not on his right or left side, but a few paces before him. After exchanging compliments, the stranger is reconducted by the pages to the horse or his barge.

Every traveller must have noticed, (though Dumont appears to be the first who has recorded the observation), that the Turkish usages contrast in a singular manner with our own. This dissimilitude, which pervades the whole of their habits, is so general, even in things of apparent insignificance, as almost to indicate design rather than accident. The whole exterior of the Oriental is different from ours. The European stands firm and erect, his head drawn back, his chest protruded, the point of the foot turned outwards, and the knees straight. The attitude of the Turk is less remote from nature, and in each of these respects approaches nearer to the models which the ancient statuaries appear to have copied. Their robes are large and loose, entirely concealing the contour of the human form, encumbering motion, and ill adapted to manly exercise. Our close and short dresses, calculated for promptitude of action, appear in their eyes to be wanting both in dignity and modesty. They reverence the beard as the symbol of manhood and the token of independence, but they practise depilation of the body from motives of cleanliness. In performing their devotions, or on entering a dwelling, they take off their shoes. In inviting a person to approach them, they use what with us is considered as a repulsive motion of the hand. In writing they trace the lines from right to left. The master of a house does the honours of his table by serving himself first from the dish: he drinks without noticing the company, and they wish him health when he has finished his draught. They lie down to sleep in their clothes. They affect a grave and phlegmatic exterior: their amusements are all of the tranquil kind: they confound with folly the noisy expression of gayety: their utterance is slow and deliberate: they even feel satisfaction in silence: they attach the idea of majesty to the slowness of motion: they pass in repose all the moments of their life, which are not occupied in serious business: they retire early to rest; and they rise before the sun.

The Turks of the capital are somewhat removed from the simplicity of nature in their mode of clothing their new born infants, whom they bind and swaddle, so as necessarily to obstruct the motion of the principal organs of life, and to exhaust them with excessive perspiration; but they do not attempt by art or dress to correct or improve the human shape: the clothes of persons of both sexes and of all ages, though more in quantity than the climate seems to require, are free from ligatures. They neither confine the neck nor the waist, the wrist, the knees, nor the feet;

and though their clothes may encumber them in quick motion, yet they sit easily and gracefully upon them when walking with their usual gravity, or when reclining on the sofa. The turban, is, however, a part of the Turkish dress which is not recommended by any convenience.—It is apt to overheat the head by its bulk and weight; and its form is exceedingly inconvenient to a people, whose chief exercise and diversion are in horsemanship.

The use of the warm bath is universal among persons of both sexes, and all classes, as well for the purposes of purification from worldly and carnal stains, as for health and cleanliness. Some writers are of opinion, that it induces, among the women, a habit of too great relaxation. But in the men, it certainly develops and invigorates the powers of the body. The Russians have the custom of plunging themselves into cold water, immediately on coming out of the hot bath; which I have seen them do (and I must confess with some degree of astonishment) in the severest rigour of the winter, and exposed to a bleak north east wind. Busbequius's physician, an Hungarian, used the same as a medicine at Constantinople; but such custom, if at all practised among the Turks, is unusual.

The habitual use of the vapour bath is peculiar to that great Scythian family, from the Tartar branch of which the Turks derive their origin. The Greeks and Romans, whose language, from its resemblance to the modern Russian in terms essential to the very existence of society, proves a preceding relationship, used the warm bath, as it is still used in the Russian and Turkish empires, from the northern extremities of Europe to the neighbourhood of the tropic; while the Gothic families who overspread and settled in the western empire, suffered the vapour baths to fall into disuse. But the custom itself is certainly derived from the north; the inhabitants of the temperate climates, and still more those in the southern latitudes, would naturally prefer the refreshment of cold bathing. The Turks, however, whether they adopted or inherited the custom, found it established in the eastern empire, and perpetuated the use of it.

The public baths are elegant and noble structures, built with hewn stones; the inner chambers are capacious, and paved with slabs of the rarest and most beautiful marble. Savary has described the luxuries of an Oriental bath with an enthusiasm, which nothing that I have experienced enables me to account for. A very comfortable sensation is communicated during the continuance in the heated rooms, and it is heightened into luxury, when the bather reposes himself on a couch after the ablution. But delicious repose, though the highest gratification to a Turk, can be considered by the European only as a rest from pain, and can never excite the raptures of actual pleasure.

A Turkish bath consists of several apartments ; the entrance is into a spacious and lofty hall, lighted from above : round the sides are high and broad benches, on which mattresses and cushions are arranged ; here the bather undresses, wraps a napkin about his waist, and puts on a pair of wooden sandals, before going into the bathing rooms.

The first chamber is but moderately warm, and is preparatory to the heat of the inner room, which is vaulted, and receives light from the dome. In the middle of the room is a marble astrade, elevated a few inches : on this the bather stretches himself at full length, and an attendant moulds or kneads the body with his hand for a considerable length of time. After this operation the bather is conducted into one of the alcoves or recesses, where there is a basin, supplied by pipes with streams of hot and cold water ; the body and limbs are thoroughly cleansed by means of friction with a horse-hair bag, and washed and rubbed with a lather of perfumed soap. Here the operation ends : the bather stays a few minutes in the middle chamber, and covers himself with dry cotton napkins : thus prepared he issues out into the hall, and lies down on his bed for about half an hour.

The Turk, stretched at his ease in his pavilion on the banks of the Bosphorus, glides down the stream of existence without reflection on the past, and without anxiety for the future. His life is one continued and unvaried reverie. To his imagination the whole universe appears occupied in procuring him pleasure. The luxuriance of nature, and the labours of a tributary people spread out before him whatever can excite or gratify the senses ; and every wind wafts to him the productions of the world, enriched by the arts, and improved by the taste, of the industrious Europeans.

The luxuries of a Turkish life would sink, however, in the estimation of most people, on a comparison with the artificial enjoyments of Europe. Their houses are built in contempt of the rules of architecture : their gardens are laid out without order, and with little taste : their furniture is simple, and suited rather to the habits of a military or vagrant people, than to the usages of settled life : their meals are frugal, and neither enlivened by wine nor conversation. Every custom invites to repose, and every object inspires an indolent voluptuousness.—Their delight is to recline on the soft verdure under the shade of trees, and to muse without fixing their attention, lulled by the tinkling of a fountain, or the murmuring of a rivulet, and inhaling through their pipe a gently inebriating vapour.—Such pleasures, the highest which the rich can enjoy, are equally within the reach of the artisan or the peasant. Under their own vines and their own fig-trees, they equally feel the pride of independence, and the uninterrupted sweets of domestic comfort. If they enjoy not the

anxieties of courtship, and the triumph over coyness and modesty, their desires are inflamed and their passions are heightened, by the grace of motion, the elegance and suppleness of form, and the beautiful symmetry of shape and features. The education and modes of life of their women, though certainly too confined and too limited to domestic objects, for the cultivation of talents, which exercise and invigorate the powers of the mind, yet leave them all the charms which can result from nature, and sentiment, and truth.

The Turks particularly delight in conversation; and their colloquial intercourse is ornamented with all the graces of a manly and polished style. Nothing can convey a more favourable idea of Turkish urbanity, than to observe the natural and becoming gravity, the decent raillery, the sprightly turns of expression, and the genuine wit, with which they carry on discourse. In the long evenings of a Ramazan a *meddhé*, or professed story-teller, will entertain a large company in private assemblies, or in coffee-houses, with histories, which sometimes are pleasingly marvellous, as those of the Arabian Nights, sometimes a ludicrous representation of foreign or rustic manners, and sometimes political satire. Even the common people listen to them with pleasure, and criticise with taste and judgment the construction of the fable, the intricacy and development of the intrigue, the style and sentiments, the language and the elocution.

The standard of delicacy varies so much in different countries, and even among the same people at different times, that it may be unfair to judge of past ages, or of foreign manners, by a strict comparison with our own established maxims. The *Ombres Chinoises*, which in Turkey supply the want of dramatic exhibitions, are chiefly reserved for the entertainment of retired leisure. I have also seen them sometimes from the window of a coffee-house in a public street; though I confess I did not partake of the satisfaction which the populace so repeatedly expressed, at indecencies too ludicrously absurd to excite any other feeling than derision or disgust.—Young men, born in the Greek islands of the Archipelago, exercise the infamous profession of public dancers; they chiefly perform in the wine houses in Galata; but they, as well as public gladiators, who attack and defend themselves with a sword and a shield, are frequently hired to enliven the entertainment given at a marriage or a circumcision. The female dancers are Turkish women, of whom I know nothing but from description, and the imitation of their manner by other women.

Of other public amusements, of which the Turks are willing spectators, the chief is wrestling.—Sandys describes this game, as he saw it at Acre in Syria. “Here wrastle they in breeches of oyled leather, close to their thighs: their bodies naked and

anointed according to the ancient use, derived, as it should seem by Virgil, from the Trojans. They rather fall by consent than by slight or violence." In Turkey, the contest in wrestling is not, however, decided by a fall: the victory is determined by one of the parties being thrown on his back, and held in that posture, while his adversary recovers his feet. When the wrestlers have finished the combats, or exhausted their strength, they give each other the kiss of peace.

To ride on horseback, and to throw the *djerid*, a sort of light javelin, are considered as the necessary accomplishments of a Turkish gentleman. They are excellent horsemen, and throw the *djerid* with admirable dexterity and force. I know of no exercises fitter to give grace, strength, and agility to the body.—The young men contend with each other for superiority in exercises of force or address. A common amusement is to lift a weighty stone on the palm of the hand, and after running with it a few paces, to throw it to the greatest possible distance.

Mourning, or any external expression of grief, is considered as a murmuring against the dispensations of Providence, and reprobated by law and custom. The mother, however, is allowed to lament the death of her son, and to mourn for three days; and though all restrain their feelings, and at most indulge in melancholy, yet they decorate the tombstones of their parents, their children, or their friends, with epitaphs expressive of their fondness and affection, of regret for their loss, and their hopelessness of finding any further enjoyment in this world. They divert their melancholy by prayers, and other acts of devotion, for the relief of the departed soul; and are frequently seen kneeling by the side of a new made grave, and performing their pious supererogations.

They hasten to relieve the sufferings of the soul on its quitting the body, by almost immediate interment, and never willingly defer the burial till the morrow of the decease. Such precipitation must sometimes be productive of the most dreadful consequences; and the evil is further extended by the practice being imitated by the Jews, and Armenian Christians.

The Turks conceal the body, during its passage to the burying ground, under a shell or coffin, called *tabut*, at the head of which is the turban, or muslin, denoting the rank, or sex, of the person. It is carried to the grave by the friends of the deceased; a duty enjoined by the prophet, who has declared that he who carries a dead body the space of forty paces, procures for himself the expiation of a great sin. The graves are shallow, and the body is protected from the immediate pressure of the earth, by thin boards placed over it obliquely. The Greeks and Armenians carry the body through the streets dressed up in its

greatest finery, and on the burying ground enfold it in a winding sheet. I have myself met a procession, returning with the body of a Greek exposed on a bier, which, on the brink of the grave, had given signs of life; and I have heard of bodies being interred, notwithstanding unequivocal symptoms of animation. De Tott, with his usual levity and exaggeration, says, that "in the Turkish burying grounds the voices of some unhappy people have been heard from beneath; and they were left to perish for want of immediate relief, which was withheld, that the fees of interment might not be restored.

The tombstone at the head of a man's grave is erect, and decorated with a turban carved in stone, which distinguishes it from that of a woman. The cemetery is a wood of cypresses, as a tree is planted near every new grave. All persons, except the sultan's families, and some few of high rank, are buried without the cities: and as a grave is never again opened, a vast tract of the country is occupied by the burying fields, among which one at the head of the harbour, supposed to contain the remains of Ayub, a companion of Mahomet, who fell in the first siege of Constantinople by the Arabs, and was esteemed a saint and martyr, is distinguished by a great number of elegant mausolea. Those on the Asiatic side of the Bosphorus are preferred by many persons, because the holy cities of Mecca, Medina, Jerusalem, and Damascus, are situated in that quarter of the world.

The epitaphs contain the name and quality of the deceased, the day of his death, and an exhortation to the passenger to repeat the introductory chapter of the Koran, *fatihha*: they represent death as the term of human misery, congratulate the deceased on his happiness, and compare his soul to a nightingale of paradise. "May the Eternal deign to envelope his soul in a cloud of mercy and gladness, and cover his tomb with the brightness of divine light." On the tombstones of their children, the parents bewail their affliction, and complain that death has plucked the rose from the garden of beauty, has torn the tender branch from the parent stock, and left a father and a mother to consume the remainder of their lives in grief and bitterness.

POETRY.

THE ORPHANS.

A SONG.

THE trees droop and wither, their verdure is gone,
The swallow to regions of mildness is flown;
The storms of the winter will quickly come on,
And the lone orphans' cot o'er the village be strewn;
Its time-moulder'd shelter then who will restore?
Who fence them from cold, and supply them with food?
The poor man will turn them in grief from his door,
Heart-wounded himself—he can do them no good.

As lately I mark'd where the gray pointed stone
Gives a simple memoir of the tenant below,
Some sorrow-breath'd sighs seem'd to prelude this moan,
Which discover'd the plaints of the children of wo;—
“O father, dear father, tho' stretch'd in that bed,
“O'er which the green turf we've so newly remov'd,
“To the Pow'r we submit that has pillow'd thy head,
“By the hallow'd remains of a mother belov'd.”

“To thy axe would the oak of the forest oft yield,
“We have follow'd thy steps, and the loppings have bound;
“We have eagerly ran to the harvest a-field,
“And pick'd the scant gleanings that offer'd around;
“But again to thy bidding we cannot comply,
“Thy voice can no longer the labourers cheer;
“The streamlet our cottage runs mournfully by,
“And the tears of sad Autumn discolour the year.”

The sadness of Autumn accords to their grief,
It in sympathy soothes, but can bring them no rest;—

Thus the callow brood wait for accustomed relief,
And the parent birds gladly return to their nest,
Till the aim of the fowler has doom'd them to bleed,
Then Fate speaks in thunder—the flutt'ers are torn!
Thrice blessed are they, who, beholding the deed,
Leave not misery's offspring to perish forlorn!

LITTLE THINGS ARE BEST.

A JEU D'ESPRIT.

Addressed to Miss C——, a *little, short* Lady.

WHEN any thing abounds, we find
That nobody will have it,
But when there's *little* of the kind,
Don't all the people crave it?

If wives are evils, as 'tis known
And wofully confess'd,
The man who's wise will surely own
A *little* one is best.*

The god of Love's a *little* wight,
But beautiful as thought;
Thou too art *little*, fair as light,
And ev'ry thing in *short*! †

O, happy girl! I think thee so,
For mark the poets' ‡ song—
“*Man* wants but *little* here below,
“Nor wants that *little long*!”

* See *Josephus de Uxoribus*....a very ancient and *serious* jest.

† *Nulla voluptas longa est. Seneca.*

‡ Drs. Goldsmith and Young.

EPIGRAM.

Defence of Miss —, a *little short* Lady,
who was accused of Pride.

SHE's vastly proud, I've heard you cry,
But you must be in fun,
For does she not (in truth reply)
Look up to every one!

EPIGRAM.

Without our sex, proud Hannah cries,
Adam could not taste paradise.
Without her sex, then let her know,
He had tasted paradise—till now!

SCIENTIFIC INTELLIGENCE.

Flying Watchmaker.

Oct. 16th, 1811, Vienna.—Yesterday about six o'clock in the evening, the Watchmaker, *Degen*, took a flight in the *Prater*. He reached an extraordinary height, and night coming on he was soon out of sight. As no account has yet been received of him, it is feared that some misfortune may have befallen him.

Oct. 19th. The Watchmaker, *Degen*, came down safely the day of his ascent, near Trauttmansdorf, in the District of Burck, on the Leysa.

LITERARY INTELLIGENCE.

RECENT BRITISH PUBLICATION.

UNE MACEDOINE, in four volumes.—Par PIGAULT LE BRUN, Auteur de Monsieur Botte, Mon. Oncle Thomas, &c.

N. B. This is considered to be one of the most worthy and ingenious productions that has issued from the pen of this celebrated writer.

RECENT AMERICAN PUBLICATIONS.

By Parker & Delaplaine, Philad.—The 1st No. of the New Encyclopedia.

By Whiting & Watson, New-York.—Buchanan's Christian Researches in Asia: containing, Star in the East, Eras of Light, Discourses, Light of the World, &c.

The Epistle to the Romans, with Dr. Scott's Commentary.

By J. Wilson, Trenton.—The History of the American Revolution, By David Ramsay, M. D. 2 vols. price \$4.

By Charles Williams, Boston.—A Monody on the Victims, and Sufferers by the late Conflagration in the City of Richmond, Virginia.—By S. Gilman, Cambridge, [Massa.]

By J. Belcher, Boston.—The American Captive, or Siege of Tripoli, a drama, in 5 acts. Written by James Ellison. Price 25 cents.

By West & Blake, Boston.—Constance De Castile, a Poem, in ten Cantos.—By Wm. Sotheby, Esq. translator of "Oberon." Price 75 cents.

PROPOSED BRITISH PUBLICATIONS.

Pelayo, the Restorer of Spain, a Poem, by Robert Southey.

A Journey through Persia, Armenia, and Asia Minor to Constantinople, in 1808 and 1809. By James Morier, Esq.—with engravings.

Temper, or Domestic Scenes, a Tale, By Mrs. Opie.

The Life of William Penn. By Thomas Clarkson, M. A.

Omniana. By Robert Southey.—In duodecimo.

The Loyalist, a tale of other times. By Mrs. West.

Sir John Carr is about publishing an account of his Travels in the Island of Sardinia.

PROPOSED AMERICAN PUBLICATIONS.

By E. Sargeant, and Griffin & Rudd, N. York, and John F. Watson, Philad.—"A Discourse on the Nature, Design, and Institution of the Holy Eucharist, commonly called the Sacrament of the Lord's Supper." To which will be added, two Sermons on "The Rich Man and Lazarus, and the Christian Prophet, and his work." By Adam Clarke, L. L. D. Author of the Commentary on the Holy Bible, now publishing.

By Bradford & Inskcep, Philad.—A new work just received from London, entitled, Ballad Romances and other Poems, By Miss Ann Maria Porter.

By Munroe & Francis, Boston.—The Complete Works of Shakspeare, in 18 numbers. One number regularly every fortnight.

By Moses Thomas, Philadelphia.—An Elegant edition of the Common Prayer Book, on a very superior paper, (in 1 vol. 12mo.) and ornamented with several engravings.